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In The Beginning . . .

The Origins of St. Martinville

by

Glenn R. Conrad

JEAN-ANTOINE BERNARD DAUTERIVE AND HIS
BAYOU TECHE GRANT

The present-day city of St. Martinville is located, in its entirety, on a land grant to Jean-Antoine Bernard Dauterive issued by Spanish Governor Luis Unzaga on September 4, 1771.¹ Actually, Bernard Dauterive (his entire surname, but he will be referred to simply as Dauterive in this essay) was given two large land grants in the Attakapas District of Spanish Louisiana, both being part of the royal domain before being granted, one on Bayou Teche and the other running from the east bank of Bayou Vermilion to the west bank of Bayou Tortue. Dauterive's Teche grant ran westward from the Teche to Bayou Tortue, thus the two grants butted on Bayou Tortue. This investigation is concerned only with the Bayou Teche grant.

Dauterive and his family did not live on either Attakapas grant. Their home was on a plantation that he owned in the Iberville District. In 1775 Governor Luis Unzaga ordered the seizure and sale of all of Dauterive's property to satisfy his creditors and also because of an ongoing dispute between the two over the building of the church of St. Martin on the land Dauterive had donated for that purpose in 1771.² Governor Unzaga wanted Dauterive to provide lumber for building the church, but Dauterive felt that this was an imposition after

¹The Bernard Dauterive grant was included in the compilation of French and Spanish land grants made by Valentine King, Register of Lands for the Southwest District of Louisiana. A partial listing of King's compilation can be found in Glenn R. Conrad, *LAND RECORDS OF THE ATTAKAPAS DISTRICT*, Vol. 1, *The Attakapas Domesday Book* (Lafayette, La., 1990), Appendix 1, p. 385. King's full compilation, including the Opelousas and well as the Attakapas District, is on deposit in the State Land Office. A microfilm copy of it can be found in the Jefferson Caffrey Room, Dupré Library, University of Southwestern Louisiana, Lafayette, La. The film is identified as Film 917, Reel 38.

²See, for example, St. Martin Parish, Original Acts (hereafter SMOA), Book 1, Document 8. More on the dispute can be found in Seville, Archivo de Indias, Papeles procedentes de Cuba, legajo 189 (hereafter PPC).

he had donated the land. The quarrel went unresolved and Unzaga ordered the land seized and sold.³ The Dauterive grants in the Attakapas District and the Dauterive plantation in the Iberville District were sold to Elizabeth Montault de Monbérault, Dauterive's wife, in December 1775.⁴ Dauterive died on his Iberville plantation on March 24, 1776.⁵

Dauterive's Bayou Teche grant is described in several places in the Original Acts of St. Martin Parish, located in the office of the clerk of court, St. Martin Parish Court House.⁶ Book 1 of the Original Acts, Document 38, states that the Teche grant measured one-and-one-half *lieues* on both sides of Bayou Teche, running back on the west side of the bayou to the east bank of Bayou Tortue, and running back on the east side of the Teche for the distance of a half *lieue*. It was bounded on the north by the royal domain (vacant land) and on the south by the lands of Mrs. Grevemberg.⁷ A problem for the researcher, however, is that the documents are not always consistent concerning the width (north to south) of the grant along the Teche. One record will give the width as being one *lieue* wide, another document will record it has one and one-half *lieues* wide (a French *lieue* was approximately 2.5 miles). The researcher can, however, arrive at a fairly accurate width measurement based upon the land claims recorded shortly after the Louisiana Purchase.⁸ The United States Congress passed an act in 1805 stating that all landowners in the newly acquired territory had to record at the local land office (the one for Attakapas was in Opelousas) the means by which they held title to their land or had come into possession of it. Once that was done, each privately owned tract of land was given a section number in the American Survey System, and those section numbers survive until today. Thus, it is easy to determine not only who put forth a claim for a tract of land in the 1805 to 1825 period, but

³Mention of Unzaga's order can be found in SMOA, Book 1, Documents 38 and 40.

⁴Ibid. Dauterive married Elizabeth Montault de Monbérault on May 1, 1764. At the time of their wedding Dauterive was a major in the French army. For more details on the Dauterive family, see Fontaine Martin, *A History of the Bouligny Family and Allied Families* (Lafayette, La.: Center for Louisiana Studies, USL, 1990). The wedding date is found on page 286.

⁵Martin, *Bouligny Family*, p. 289.

⁶See, for example, SMOA, Book 1, Documents 38, 39, 121.

⁷Mrs. Grevemberg's lands were part of the French land grant to Augustin Grevemberg on July 16, 1765. Members of the Grevemberg family shortly thereafter occupied the land, establishing on it a cattle ranch. This French grant was later confirmed to Augustin Grevemberg and enlarged, when on March 2, 1770, Governor Alejandro O'Reilly issued Grevemberg a patent on a tract of land measuring one-and-one-half leagues wide on the west side of Bayou Teche by a depth of one-half league, or to Spanish Lake. For the Grevemberg patents, see Conrad, *Attakapas Domesday Book*, pp. 385-86. This land grant was probably all or part of what became Township 11 South, Range 6 East, Section 17.

⁸Records of land claims in the Louisiana Purchase territory are found in the multi-volume publication entitled *The American State Papers*. Persons researching information in the old Attakapas District (now St. Martin, Lafayette, Vermilion, Iberia, and St. Mary parishes) will be particularly concerned with volumes 2 and 3 of this series.

also upon what chain of title they based their claim. Most claimants were able to go back to the original grantees of colonial times.⁹

Employing the American Survey System, it can be determined that the Dauterive grant on Bayou Teche incorporates sections from Township 10 South, Ranges 5, 6, and 7 East, and from Township 11 South, Range 6 East.¹⁰ Based on the information provided for these Townships and Ranges in the *Attakapas Domesday Book*, Dauterive's land grant on the west side of the Teche ran south from, and including, T10S, R6E, S77, to, and including, T11S, R6E, S57. On the east side of the Teche, the grant ran south from, and including, T10S, R6E, S76, to, and including, T11S R6E, S5. Based on measurements taken from the U. S. Geological Survey map of the St. Martinville Quadrangle, the distance from the northern boundary of T10S, R6E, S77, to the southern boundary of T11S R6E, S57, is approximately 3.3 miles, and therefore is slightly greater than the one-and-one-half *lieues* mentioned in the documents.

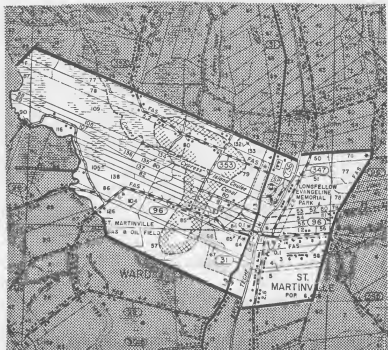
Whatever Dauterive intended to do with his Attakapas land grants is unknown. It would appear from the inventory of his property after it was seized that his Attakapas lands were being used for cattle ranches, much like the neighboring Grevemberg grant. The inventory states that on the Teche grant there was a slave named Joseph, forty head of cattle and forty head of horses.¹¹ But Dauterive or Governor Unzaga may have had more in mind than just a ranch. In 1771, shortly after the Spanish confirmation of the grant, Dauterive donated to the Roman Catholic Church a tract of land measuring 480 superficial arpents on both sides of the Teche.¹²

⁹For a discussion of the American Survey System, the claims period in Louisiana history, and the claims put forward in the old Attakapas District by individuals see, Conrad, *The Attakapas Domesday Book*.

¹⁰Based on information provided in *The Attakapas Domesday Book*, Sections 86, 87, 88, 89, and 90 of Township 10 South, Range 5 East, fall within the old limits of the grant. In Township 10 South, Range 6 East, the grant incorporated Sections 50, 51, 52, 53, 54, 55, 56, 77, 78, 79, 80, 81, 82, 83, 84, 86, 105, 107, 108, 109, 116, 126, 132, 133, 134, 135, 137, and 138 form a part of the Dauterive grant. In Township 10 South, Range 7 East, the grant incorporated Sections 76, 77, 78, 79, 80, 81. In Section 11 South, Range 6 East, Sections 1, 2, 3, 4, 5, 57, 64, 65, 66, and 67 fall within the original grant. Hereafter Township, Range, and Section will be rendered as T10S, R6E, S77.

¹¹SMOA, Book 1, Document 38.

¹²We know of Dauterive's donation of the land through testimony of Jean Bérard before the U. S. Land Commissioners on December 2, 1815. At that time Bérard stated that he had lived in the Attakapas District since the mid-1760s and that Dauterive donated the land to the church in 1771. For Bérard's testimony, see Conrad, *Attakapas Domesday Book*, p. 163. It is easy to speculate that the donation to the church was part of the Spanish confirmation of the Dauterive grant. In 1765 several hundred Acadians had settled originally on Dauterive's French grant but then dispersed to the area of Fausse Pointe, downstream from the grant, and to the area of present-day Breauux Bridge-Parks, upstream from the grant. At the same time, more of the non-Acadian French were arriving in the district. In light of this, Governor Unzaga may have wanted to establish a church for this growing population at a central location and worked out a deal with Dauterive to the effect that the grant would be confirmed if he donated land to the church and built the church. We do know for a fact that much of the trouble between Dauterive and Unzaga stemmed from Dauterive's refusal to supply the wood for the church.



The limits of Jean-Antoine Bernard Dauterive's Bayou Teche land grant.

The building of the church must have begun in 1773 with Jean Bérard serving as contractor for the project.¹³ By August 30, however, construction on the church had not begun because of Dauterive's refusal to supply the lumber.¹⁴ François Ozenne of Pointe

¹³Bérard must have played a major role in the building of the church, for on May 16, 1773, the male residents of Attakapas elected a syndic "to assist Bérard with everything necessary for the construction of the church." For the election and those participating in it, see SMOA, Book 1, Document 7.

¹⁴In a letter from the commandant of Opelousas and Attakapas, Gabriel Fuselier de La Claire, to Governor Unzaga, dated January 14, 1773, Fuselier de La Claire states that Dauterive's refusal to supply the wood was based on the grounds that his property had been seized. Fuselier de La Claire also

Coupée District then contracted to supply the building materials.¹⁵ In April, 1774, Ozenne complained to Gabriel Fuselier de La Claire, commandant of the Opelousas and Attakapas Districts, that he had not yet received payment for the lumber he delivered for the building of the church. He maintained that the inhabitants of Attakapas refused to pay him and he therefore sought permission to bring his case to Unzaga's attention.¹⁶ Fuselier de La Claire responded by saying that Ozenne should take his case to the governor.¹⁷

No matter the squabble between Dauterive and Unzaga or between Ozenne and the residents of Attakapas, the matter of Dauterive's land grant was settled in late 1775 when Declouet inventoried it and placed in sale all of Dauterive's property which had been seized by the government. As noted above Mrs. Dauterive became owner of her husband's property, including the Teche grant (with the exception of the land donated to the church), a few months before he died in March, 1776.

THE CONVEYANCING OF THE DAUTERIVE TECHE LAND GRANT

About three years after she acquired the Teche grant, Mrs. Dauterive began the process of selling it. The first sale of a parcel of land within the grant was to the widow of Paul Le Pelletier Delahoussaye. On November 13, 1778, Mrs. Dauterive sold to Mrs. Delahoussaye a tract of land measuring 16 arpents wide on both banks of Bayou Teche, with a depth on the west side of the bayou to Bayou Tortue, and with a depth on the east side of the Teche of 40

noted that two other prominent Attakapas grantees, Paul Pelletier de La Houssaye and Etienne de Vaugine, had refused to contribute to the building of the church on the grounds that they had made only one harvest in Attakapas. Fuselier de La Claire's letter is found in PPC, legajo 189, p. 40.

Dauterive, in an undated letter to Governor Unzaga, stated that he refused to contribute to the Attakapas church because he had already contributed to the building of churches at New Orleans and Bayougoula. Moreover, he did not feel that he had to make a contribution because his lands had been seized by the government for more than three years. Finally, he could not understand why he alone had to provide the lumber for the building of the church. Dauterive's letter is found in PPC, legajo 189, p. 99.

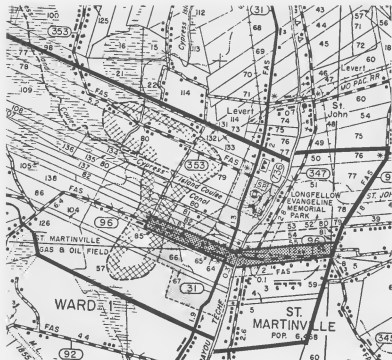
In a letter to Alexandre Declouet, the newly appointed commandant of Attakapas, dated September 13, 1774, Dauterive asked Declouet to intercede with the governor to confirm once again Dauterive's grant of one-and-one-half *lieues* on Bayou Teche, including the land he had donated to the church. He also asked Declouet to have about 20 people removed from his land. They had been allowed to settle on it by Fuselier de La Claire. Finally, he asked that he be exempted from paying any part of the construction of the church. Dauterive's letter to Declouet is found in PPC, legajo 189-A, p. 101.

In response to the foregoing petition, Unzaga wrote on December 12, 1774, that Dauterive had to pay his share for the building of the church, and that his share would be calculated by the width of his grant in Attakapas. Unzaga to Declouet, December 12, 1774, PPC, legajo 189-A, p. 103v.

¹⁵SMOA, Book 1, Document 8. After the church was built, François Ozenne returned to Attakapas, bought land from Mrs. Dauterive, and made his home in the district. For Ozenne's purchases, see Conrad, *Attakapas Domesday Book*, pp. 152-53, 170.

¹⁶SMOA, Book 1, Document 15.

¹⁷*Ibid.*



The Dauterive land donation to the Roman Catholic Church
(shaded area)

arpents. This tract of land was bounded below (on the south) by the lands of Widow Greverberg and above (on the north) by the remainder of Mrs. Dauterive's grant.¹⁵ At the time of the American surveys, this tract was designated as being T11S, R6E, S5 and 57, and T10S, R6E, S126.

Before any other part of the Dauterive Teche grant was sold, Mrs. Dauterive changed names. On May 4, 1779, she married Jean-Baptiste DeGruy, a native of New Orleans, but

¹⁵This sale is recorded in SMOA, Book 1, Document 83.

then a resident of St. Charles Parish.¹⁹ They were married in St. Martin de Tours Church in Attakapas.²⁰

Ten days after her marriage, Mrs. DeGruy sold the next tract in the Teche grant to her brother-in-law by her first marriage, Joseph Bernard d'Hauterive de Valière, a captain in the Louisiana Fixed Battalion.²¹ The tract sold was described as being on both banks of Bayou Teche, bounded on the south by the property of Mrs. Delahoussaye (see above) and on the north by the church lands. On the west bank of the Teche the depth of this tract was to Bayou Tortue; on the east bank of the bayou the depth of the tract was 40 arpents.²² The tract sold to De Vallière corresponds to T11S, R6E, Sections 2, 3, 4, 64, 65, 66, 67, and T10S, R6E, S86. Capt. de Vallière sold this tract of land to Mrs. Delahoussaye the same day.²³

By the middle of May, 1779, Mrs. DeGruy had sold all of the Dauterive Teche grant south of the church lands. She began selling segments of the grant north of the church lands in 1781. On November 7 of that year, Mrs. DeGruy sold to Pierre Etié a tract of land measuring 6 arpents wide on both banks of Bayou Teche, having a depth on the west side of the bayou to Bayou Tortue, and a depth on the east side of the bayou of 40 arpents. Furthermore, Mrs. DeGruy agreed to build a *poteaux-en-terre* cabin on the land, measuring 25 feet wide by 15 feet deep, having a gallery across the front, and with a roof of cypress shingles. She promised to have the cabin finished in February, 1782. This tract sold to Etié corresponds to T10S, R6E, Sections 51 and 77, and T10S, R7E, S77. It was the northern most part of the Dauterive Teche grant. At the time of the sale it was described as being bounded on the north by the lands of Alexandre Declouet, Jr., and on the south by the lands of Mrs. DeGruy.²⁴

The next tract sold was the one immediately south of the Etié tract. On March 8, 1784, Mrs. DeGruy sold to Mrs. Guillaume André a tract of land located on both banks of Bayou Teche, having buildings and fences on it. The amount of land sold is not mentioned in the conveyance because it still had to be surveyed, but it is safe to say, based on subsequent transactions, that it extended southward from the Etié tract (see above) to the land purchased by Marin LeNormand. Once the André tract was surveyed it proved to be about 28 arpents wide. Like the neighboring Etié tract the depth of these 28 arpents on the west side of Bayou Teche was to Bayou Tortue, and on the east side of the Teche, the depth was 40 arpents.²⁵

¹⁹The marriage contract between Dauterive and Degruy is found in SMOA, Book 1, Document 120.

²⁰Martin, *Bouligny Family*, p. 290.

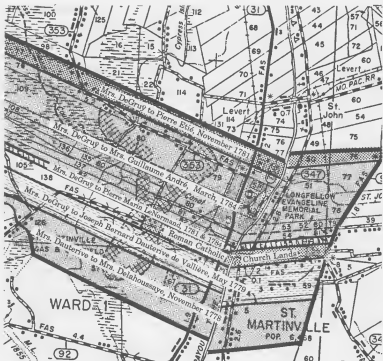
²¹The relationship between Joseph Bernard d'Hauterive de Valière and Jean Antoine Bernard Dauterive (d'Hauterive) is set out in Martin, *Bouligny Family*, p. 284.

²²The sale to De Vallière is found in SMOA, Book 1, Document 106. It is here that he is identified as a captain in the Louisiana Fixed Battalion.

²³The receipt of payment is found in SMOA, Book 3, Document 1. Also, see page 15 of this essay.

²⁴The sale to Etié is found in SMOA, Book 2, Document 97.

²⁵The sale to André is found in SMOA, Book 4, Document 41. The tract purchased by Mrs. André on the west side of the Teche incorporates Sections 78, 79, 80, 81 of Township 10 South, Range 6 East. The tract faced Bayou Teche and ran back to Bayou Tortue.



The initial sales of the Dauterive land grant, 1778-1784

The final recorded sale of Mrs. DeGruy was to Marin Le Normand. On December 23, 1781, she sold to him a tract of land bounded on the south by the church lands and on the north by the tract sold to Mrs. André. The tract was 4 arpents wide on the west side of Bayou Teche by a depth to Bayou Tortue. On the east side of the Teche, the tract was one arpent wide by a depth of 40 arpents, bordering church land on the south. On May 16, 1784, Mrs. DeGruy sold to Marin LeNormand a tract 3 arpents wide by 40 arpents deep, on the east side of Teche and immediately above the one-arpent tract he had purchased in 1781.²⁶ With this sale, then, Marin LeNormand owned a tract of land on both sides of the Teche measuring 4

²⁶The sales to Marin LeNormand are found in SMOA, Book 2, Document 93, and Book 4, Document 63.

arpents wide immediately north of the church lands. This tract on the west side of the bayou would be designated T10S, R6E, S83 Section 83 in the American Survey System.

Thus, the Dauterive grant north of the church land (T10S, R6E, S84) was originally sold to three individuals, Pierre Etié, Mrs. Guillaume André, and Pierre Marin Le-Normand.²⁷ These three landowners lived on the land they purchased; therefore, one can say that by 1784, there were on the west side of the bayou three homes between present-day Bridge Street and Martin Mills. It may be interesting to note that all three houses are described in the Original Acts as being of *poteau-en-terre* construction. It is likely, but not actually mentioned in the Original Acts, that a trail or a "road" began to appear linking these three homesteads which were in sight of one another. The road which is presently La. Hwy. 31 north of Bridge Street is not actually mentioned in the Original Acts until the sale of several parcels of land by Olivier Devezin to Dominique Prévost in 1802;²⁸ however, it is safe to assume that a road from New Iberia to St. Martinville developed soon after St. Martin de Tours Church was built so that the faithful from the New Iberia area could attend church services.

THE FURTHER CONVEYANCING OF LANDS ON THE WEST SIDE OF BAYOU TECHE FROM T10S, R6E, S77 TO T10S, R6E, S84

It is somewhat surprising the number of landowners in this northern half of the old Dauterive grant from Mrs. DeGruy's sale to Pierre Etié in 1781 until November 1811 when Jacques Fontenette acquired the property on which the Longfellow-Evangeleine Commemorative Area is presently located. The discussion that follows only deals with land on the west side of Bayou Teche, even though many of the owners of westside property also owned the land opposite on the east side of the bayou.

The first transaction affecting this area was not a sale, rather it was a donation. Mrs. Guillaume André, who was Marguerite Mayeux, and who had first married Antoine Patin and had had several children by him, decided to divide the large tract of land she had purchased from Mrs. DeGruy and donate the several tracts to her children. The first such donation was made to daughter Julie when she married Antoine Barras. The donation was for a tract 6 arpents wide by a depth from the Teche to Bayou Tortue.²⁹ This tract would later constitute the southern half of T10S, R6E, S80, and the sections in the rear of that portion of Section 80.

The first sale to occur among the three purchasers of the Dauterive grant north of the church property occurred on June 1, 1785, when Widow Pierre Etié sold what would later become T10S, R6E, S77 to Louis Judice.³⁰ Judice remained in possession of this tract until

²⁷The area involved in these sales on the west side of Bayou Teche would extend, presently, from approximately one-half mile north of the Cypress Island Road southward to Bridge Street.

²⁸The road is mentioned in SMOA, Book 21, Document 48.

²⁹The donation is found in SMOA Book 4, Document 35. In this donation Mrs. André states that it is her intention to donate tracts of land of similar size to her other children.

³⁰SMOA, Book 4, Document 79.

May 4, 1804, when he exchanged it for land owned by Olivier Devezin on the east side of the Teche.³¹ The Olivier family remained owners of this tract until 1810.

Then, on July 13, 1786, Marin LeNormand sold to Alexandre Philippe Ducloslange a tract of land, located on both banks of Bayou Teche, measuring 1 arpent wide by a depth of 40 arpents on the east side of the Teche, and by a depth to Bayou Tortue on the west side of the Teche.³² The 1 arpent width sold was on the north side of Marin LeNormand's tract and today would correspond in width to that area running 192 feet south of Madison Street.

In the meantime, Mrs. André had proceeded with her plans to donate tracts of land to her children. To her daughter Marguerite, wife of Louis Judice, Mrs. André donated a tract of land located on both banks of Bayou Teche, measuring 6 arpents wide by 40 arpents deep on the east side of the bayou, and 6 arpents wide by a depth to Bayou Tortue on the west side of the Teche.³³ On March 10, 1787, Louis Judice (acting for his wife) exchanged land with Alexandre Philippe Ducloslange. Ducloslange ceded to Judice the 1-arpent wide tract that he had purchased from Marin LeNormand (see above), and Judice ceded to Ducloslange a tract 1 arpent wide on both banks of the Teche with a depth of 40 arpents on the east side of the bayou and a depth on the west side to Bayou Tortue.³⁴ Ducloslange's new property was "across the street" from the tract purchased from Marin LeNormand. The new tract's width would today be 192 feet running north from Madison Street.

The exchange of lands had only just begun. Ten days later, March 20, 1787, Judice and Marin LeNormand recorded an exchange of lands which may have occurred sometime earlier. Marin LeNormand ceded to Judice the tract of land, now 2 arpents wide bordering the north side of the church property for a tract 2 arpents wide located on both sides of the Teche, measuring 40 arpents deep on the east side of the bayou and with a depth to Bayou Tortue on the west side.³⁵ This tract was immediately north of the tract Ducloslange received from Judice in their exchange. Judice thus owned the 3-arpent wide tract of land immediately north of the church. Almost as soon as he acquired this tract he sold it to Antoine Boutté (see below).

Roughly six weeks later, on May 14, 1787, Louis Judice sold the remaining 3 arpents width of the tract donated to his wife to Alexandre Philippe Ducloslange.³⁶ On the east side of the Teche the depth of this tract was the usual 40 arpents, but on the west side of the bayou the depth of the tract was "to a point 35 arpents from Bayou Tortue."³⁷ Ducloslange's land holdings were now on the south side and the north side of the land held by Marin LeNormand.

Less than a month later, Louis Verret, husband of Marie Patin, acting for his wife, sold the tract of land which her mother had donated to her.³⁸ The tract was located on both banks

³¹The exchange of lands is found in SMOA Book 22, Document 142.

³²SMOA Book 4.5, Document 51.

³³A record of the donation cannot be found. This tract would later be designated T10S, R6E, S82.

³⁴SMOA Book 5, Document 22.

³⁵The exchange is found in SMOA Book 5, Document 44.

³⁶SMOA Book 5: Document 38.

³⁷Ibid.

³⁸The act of donation has not been found, but see Footnote 29.

of Bayou Teche and measured 6 arpents wide on both banks by a depth of 40 arpents on the east side of the bayou and with a depth to Bayou Tortue on the west side of the Teche. This tract was sold to John Gretian.³⁹ This tract would correspond today to the northern half of T10S, R6E, S80 and the sections in the rear of the northern half of Section 80.

There were no sales in this area of the old Dauterive grant for a little over two years. Then, on September 12, 1789, Alexandre Philippe Ducloslange sold to Alexandre Garnot Delorme the tract of land measuring 4 arpents in width which Ducloslange had acquired from Judice through exchange and purchase in 1787 (see above).⁴⁰ This 4 arpent tract would be sold a month later by Delorme to the Widow Palacios (see below).

About a month later, on October 10, 1789, Antoine Patin [Jr.] sold to Alexandre Philippe Ducloslange a tract of land located on both banks of Bayou Teche, measuring 6 arpents wide on both banks, with a depth on the east side of the bayou of 40 arpents and a depth on the west side of the Teche to Bayou Tortue. This tract was described as being bounded on the south by the land of John Gretian and on the north by land still owned by Mrs. André.⁴¹ The tract sold would today correspond to the southern half of T10S, R6E, S79, and the sections in the rear of the southern half of Section 79.

As noted above, Louis Judice sold the 3 arpent wide tract just north of the church property to Antoine Boutté. This sale, as reported by Boutté some time later, occurred on February 4, 1787, indicating that Judice and Marin LeNormand had exchanged lands before they actually recorded the exchange (see above). On February 6, 1790, Antoine Boutté sold to Alexandre Philippe Ducloslange the tract of land measuring 3 arpents wide and located just north of the church property. The tract was described as having a depth on the east bank of the bayou of 40 arpents, and a depth of 35 arpents on the west bank.⁴² The portion of the tract on the west bank would later be designated T10S, R6E, S83.

On May 28, 1790, Alexandre Philippe Ducloslange, then said to be a resident of New Orleans, sold to François Louis Delagroue a tract of land located on Bayou Teche, measuring 6 arpents wide on both banks of the bayou, by a depth of 40 arpents on the east bank and a depth to Bayou Tortue on the west bank. The tract sold was the one which Ducloslange purchased from Antoine Patin on October 10, 1789 (see above).

In May, 1804, when Louis Judice was exchanging land with Olivier Devezin he recorded that on December 18, 1790, he purchased from Mrs. Guillaume André a tract of land approximately 5 arpents wide.⁴³ This tract of land would subsequently be designated as T10S, R6E, S78. Judice had already purchased from Mrs. Etié the northern-most tract of the Dauterive grant which would later become T10S, R6E, S77. The southern boundary of Section 78 is approximately the route of the Cypress Island Road, at least as far back as the Cypress Island Coulee.

When, on May 8, 1792, Widow Palacios recorded the sale of a tract of land to Olivier Devezin measuring 4 arpents wide, she stated that she had acquired the land from

³⁹SMOA, Book 5, Document 60. The sale occurred on June 6, 1787.

⁴⁰The sale from Ducloslange to Delorme is found in SMOA, Book 7, Document 82.

⁴¹SMOA, Book 7, Document 4.

⁴²SMOA, Book 8, Document 13.

⁴³Judice's statement is found in SMOA, Book 22, Document 142.

Alexandre Garnot Delorme on October 13, 1789.⁴⁴ This tract would subsequently be designated T10S, R6E, S81. Olivier Devezin would later sell this tract to Dominique Prévost who would be the owner of record in 1810.

On December 31, 1792, Alexandre Garnot Delorme recorded the sale of a tract of land to Olivier Devezin.⁴⁵ The tract was said to be 4 arpents wide, on both banks of the Teche, with a depth on the west side to Bayou Tortue. The tract was described as being bounded on the north by the property of François Louis Delagroue and below by the property of John Gretian. No record has yet been found of the sale of this property to Delorme. Described as it is, it would have had to be 4 arpents taken from the tract purchased by John Gretian from Louis Verret. Thus, did Gretian sell the 4 arpents to Delorme? Was Gretian unable to pay for the tract and it was taken back by Louis Verret and then sold to Delorme? At any rate, Jacques Fontenette would soon become the owner of the entire tract which would today correspond to the southern half of T10S, R6E, S80 and the sections in the rear of this portion of Section 80.

François Louis Delagroue sold a tract of land to Olivier Devezin on April 12, 1794, that measured 6 arpents wide on both banks of the bayou with a depth of 40 arpents on both banks, bounded below by the lands of Olivier Devezin and above by the lands of Louis Judice. This tract would today correspond to the southern half of T10S, R6E, S79.

The next sale of record in the area of the old Dauterive grant north of the church lands came in 1802. It is a fact, however, that conveyances occurred between 1794 and 1802 which apparently are not of record in the St. Martin Parish Court House. This is not to say that these conveyances were not officially recorded, but with the passage of two hundred years they may have become lost, misplaced, or simply disintegrated as a result of "ink burn." One must also take into consideration that these conveyances may have been "private sales" which were never recorded or were sales recorded elsewhere.

Returning to the area under discussion, on March 29, 1802, Olivier Devezin sold to Dominique Prévost a parcel of land measuring 180 feet wide, running north from Olivier Devezin's property line with Marin LeNormand, with a depth between the main road and Bayou Teche, a distance of 850 feet.⁴⁶ Then, three years later, almost to the day, Olivier Devezin sold to Dominique Prévost, on March 27, 1805, the entire tract which he had acquired from Mrs. Palacios.⁴⁷ Prévost's earlier purchase fell within this tract. Prévost's purchase would later be designated T10S, R6E, S81.

Again there is a gap in the St. Martin Court House records as regards T10S, R6E, S79. As noted above Olivier Devezin acquired this tract of land that would later be designated Section 79 in the 1790s. At some point the tract, measuring 12 arpents wide by 40 arpents deep on the west side of the Teche was conveyed to Louis Charles deBlanc, Jr., Olivier Devezin's son-in-law. On February 9, 1808, deBlanc recorded the sale of this tract of land to Nicolas Forstall.⁴⁸ The conveyance record indicates that there was located on this

⁴⁴No record of the sale from Delorme to Palacios has been found. The record of the sale of this tract from Palacios to Olivier Devezin is found in SMOA, Book 12, Document 61. It is in this document that Mrs. Palacios states that she had acquired the land from Delorme in 1789.

⁴⁵SMOA, Book 14, Document 125.

⁴⁶SMOA, Book 21, Document 48.

⁴⁷SMOA, Book 22, Document 248.

⁴⁸SMOA, Book 24, Document 97.

property a main house, barn, forge, and garden. These were part of the sale. But deBlanc reserved to himself a cotton gin and an indigo works found in the southern-most 4 arpents of the tract. This property would change hands rapidly in the new few years. On July 5, 1810, Nicolas Forstall sold the tract to Louis Delahoussaye.⁴⁹ Delahoussaye held it for about sixteen months and then sold it to Jacques Fontenette on November 10, 1811.⁵⁰

Two important transactions had occurred, however, before Fontenette acquired the property on which the Longfellow-Evangeline Commemorative Area is now located. As noted above, Alexandre Philippe Ducloslange had acquired a tract of land just north of the church land in 1790. The land measured 3 arpents wide on the west bank of the Teche and had a depth to a distance of 35 arpents from Bayou Tortue. Ducloslange later moved to New Orleans and apparently sold this tract of land to Antoine Cavellier & Son, New Orleans merchants. On June 23, 1808, Cavellier & Son sold the tract to Jean-Baptiste Mager, also a New Orleans merchant.⁵¹ Then, on September 22, 1809, Mager recorded the sale of the property from him to Garrigou (possibly Garrigon) and Abat, described as merchants of Attakapas County.⁵²

The final land transfer in the northern half of the old Dauterive land grant to occur before 1812 was an exchange of land between Jacques Fontenette and Marin LeNormand. Fontenette ceded to Pierre Marin LeNormand a tract of land measuring 12 by 40 arpents on the east bank of Bayou Teche, bounded on the north by the property of Roman and on the south by the property of Charlotte Broutin. Marin LeNormand ceded to Fontenette a tract of land on the west side of Bayou Teche, measuring 3 arpents wide with a depth to Bayou Tortue. The tract was bounded on the north by the property of Dominique Prévost and on the south by the tract recently bought by Garrigou and Abat.⁵³

Thus, in concluding this discussion of the disposition of the Dauterive land grant north of the church lands in the 30 years between 1781 and 1811, we find that by the end of 1811 the landowners of this portion of the Dauterive grant on the west side of Bayou Teche were from north to south: Township 10 South, Range 6 East,

Sections 77 and 78: Olivier Duclosel

Sections 79 and 80: Jacques Fontenette

Section 81: Dominique Prévost

Section 82: Jacques Fontenette

Section 83: Garrigou & Abat (after Sept. 1810--Maurice Abat)

Section 84: Church Land

⁴⁹Mention of this sale is found in SMOA, Book 26, Document 227. The sale itself was recorded in New Orleans by Narcisse Broutin.

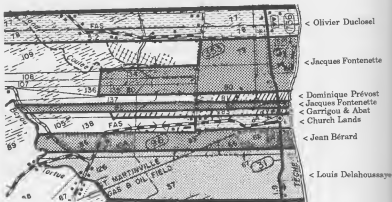
⁵⁰SMOA, Book 26, Document 227.

⁵¹This sale is mentioned in SMOA, Book 24, Document 302.

⁵²SMOA, Book 24: Document 302.

⁵³The exchange is recorded in SMOA, Book 25, Document 27.

These five landowners lived on these lands, with their main house, the houses of their slaves, barns, and other outbuildings located on the west side of Bayou Teche, usually just a short distance off the Main Road. Because their farms were relatively narrow, most of them were in sight one another. They can thus be considered the part of the community that would eventually come to be called St. Martinville. Of these five landowners it would be Garrigou & Abat and Dominique Prévost who would begin the process of subdividing their properties into town lots that would give birth to the town of Arriègeville (a component of the later town of St. Martinville) and the town lots north of it.



Land owners on the west bank of Bayou Teche within the north-south limits of the old Dauterive Land Grant between the years 1809 and 1812
(Note: Paul Briant's tract between the Church Lands and Jean Bérard's tract does not appear because of the scale of the map.)

THE CONVEYANCING OF THE DAUTERIVE GRANT SOUTH OF THE CHURCH LANDS 1778 TO 1811

The amount of land in the Dauterive land grant south of the church land on the west bank of Bayou Teche was about equal to that north of the church land. Sales in the southern portion of the grant, however, began earlier than those in the northern half.

On November 13, 1778, Mrs. Dauterive sold to Mrs. Pelletier Delahoussaye a tract of land located on both banks of Bayou Teche, measuring 16 arpents wide on both banks, with a depth of 40 arpents on the east side of the bayou and a depth to Bayou Tortue on the west side of the bayou. The land was described as being bounded on the south by the land grant of the

Grevemberg family, and on the north by Mrs. Dauterive's land.⁵⁴ This tract of land would subsequently be designated as follows in the American survey system: T10S, R6E, S126; T11S, R6E, S57 and 5.

Then, on May 14, 1779, Mrs. Dauterive, by then Mrs. DeGruy, sold to DeVallière the tract of land which was found between Mrs. Delahoussaye's north property line and the south property line of the church lands. No arpentage was given because the land had not yet been surveyed. The depth of this tract on the west side of the bayou was to Bayou Tortue. On the east side of Bayou Teche, the depth of the tract was 40 arpents.⁵⁵ In the later survey system, this tract would incorporate T10S, R6E, Sections 85, 86, and 104, and T11S, R6E, Sections 2,3,4, 65, 66, and 67.

The above-mentioned tract purchased by Mrs. Delahoussaye would remain the property of her heirs for many years to come.⁵⁶ The tract sold to De Vallière, however, did change hands. He sold the tract to Mrs. Delahoussaye the same day he bought it.⁵⁷ Three years later, on June 1, 1782, when acknowledging full payment from Mrs. Delahoussaye for the tract, De Vallière recorded that it measured 15 arpents wide on both banks of Bayou Teche. He also stated that the tract was to be found between the north boundary of Mrs. Delahoussaye's property purchased from Mrs. Dauterive in 1778 and the south boundary of the church lands.⁵⁸

What transpired during the next 18 months is apparently not of record in the St. Martin Parish Court House. The disposition of the De Vallière tract resurfaces in 1783. On December 11, 1783, Pierre Broussard, then the owner of part of the De Vallière tract, exchanged this land for some owned elsewhere by Jean Bérard. The record of the exchange states that the tract being acquired by Bérard was 10 arpents wide on both banks of the Teche, with a depth on the west side of the bayou to Bayou Tortue. The tract was bounded on the south by Mrs. Delahoussaye and on the north by Isabelle Garik.⁵⁹ Isabelle Garik was a free woman of color. She had acquired part of the old De Vallière tract next to the church land and Mrs. Delahoussaye had kept a small portion of the De Vallière tract, bordering her property, for herself. These deductions from the De Vallière tract are reflected in the survey system as T11S, R6E, Sections 65 and 85, and T11S, R6E, Sections 67 and 104. The tract acquired by Bérard would later be designated T10S, R6E, S86, and T11S, R6E, 4 and 66.

⁵⁴SMOA, Book 1, Document 83. See map p. 8.

⁵⁵SMOA, Book 1, Document 118. See map p. 8.

⁵⁶In 1806 it became the personal property of Louis Delahoussaye when he and his brother, Alexandre, partitioned among themselves the property they inherited from their mother and father as well as property they had purchased jointly. For the partition of the Delahoussaye lands among the two brothers, see Conrad, *Conveyance Records of Attakapas County, 1804-1818*, pp.41-43.

⁵⁷SMOA, Book 1, Document 119.

⁵⁸SMOA, Book 3, Document 1.

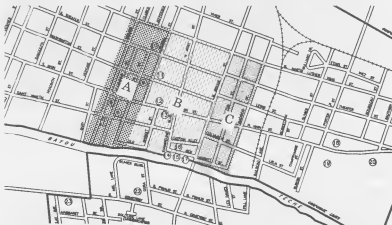
⁵⁹SMOA, Book 3, Document 82. Isabelle Garik's full name is found in SMOA, Book 19, Document 39.

The Beginnings of St. Martinville

1. The Subdivision South of the Church Lands

For the purpose of this discussion, only the lands on the west side of Bayou Teche will be examined in detail for the origins of St. Martinville. It is true, however, that when the town was incorporated by an act signed by Governor Jacques Villeré on January 30, 1817, that incorporation included lands on the east side of the Teche as well as on the west side.

When one looks at the origins of St. Martinville, it becomes obvious that the town was the result of three components on the west side of Bayou Teche: the subdivision north of Bridge Street that became known as Arriègeville; the church lands west of Bayou Teche; and the area south of the church lands purchased by St. Martin Parish for the purpose of subdividing into town lots. Interestingly enough, all three components developed about the same time, indicating that the area which would become known as St. Martinville was being recognized as a professional, commercial, and religious center. It is important, then, to trace the development of these three components down to 1817 when they became part of the corporation of St. Martinville. It is well to remember that all three developed as urban areas only beginning about 1805.



Superimposed on a modern-day map of St. Martinville, the three shaded areas indicate the three parcels of land which were subdivided into town lots and which became the components of the Corporation of St. Martinville. Area A: land purchased by the St. Martin Parish Police Jury from Paul Briant and Jean Bérard for the purpose of subdividing into town lots. Area B: Church Lands subdivided into town lots and leased for residential and commercial purposes. Area C: Maurice Abat's subdivision which became known as Arriègeville.

Let us begin with the development of the area that would be purchased by St. Martin Parish for the purpose of subdividing into town lots, the area which, in 1810, would be given the name St. Martinville.⁶⁰ The story of the St. Martin Parish subdivision begins with the Isabelle Garik tract.⁶¹ Garik had acquired the tract from Mrs. Delahoussaye on June 1, 1782.⁶² On March 15, 1799, Garik sold the tract to Miguel Roig and Miguel Solet (who were probably merchants).⁶³ They owned the land less than a year when, on January 7, 1800, they sold it to Joseph Maton.⁶⁴ Maton mortgaged the land to Roig and Solet on October 6, 1800.⁶⁵ Apparently Maton could not pay for the land, and Roig and Solet picked up the mortgage, for on November 9, 1801, Roig sold this tract of land to Jacques Fontenette.⁶⁶ The sale indicates that there was a new house on the land which was built on the ground (*maison sur sol*), not raised on piers, a detached kitchen, and an old cabin (probably Isabelle Garik's home).⁶⁷ But Fontenette would occupy this tract only a short time. On April 4, 1803, he sold it to Alexandre Claude Garnot Delorme.⁶⁸ Less than a year later, on March 8, 1804, Garnot Delorme sold the tract to Jacques Monnier and François Plessy.⁶⁹ Later that year, on August 27, Plessy sold his one-half interest in the land to Monnier.⁷⁰ On June 27, 1807, Monnier sold the tract back to Alexandre Claude Garnot Delorme.⁷¹ Two months later, Louis Judice, acting on Garnot Delorme's power of attorney, sold the tract to Charles David Henriot.⁷² On September 22, 1810, Henriot sold the tract to Paul Briant.⁷³

⁶⁰The name "St. Martinville" is first mentioned in the civil records of St. Martin Parish in SMOA, Book 26, Document 57, dated April 1, 1811.

⁶¹For those who know the present-day street grid of St. Martinville, the Garik tract would be that area between Church and Jefferson streets, running from the Teche westward for 40 arpents. Of course, Church Street terminates at Main Street; therefore, one has to project Church Street from Main to the Teche. This was the boundary line between the church lands and the Garik tract.

⁶²This sale is mentioned in SMOA, Book 19, Document 127.

⁶³SMOA, Book 19, Document 39.

⁶⁴SMOA, Book 19, Document 127. Maton is described in SMOA, Book 10, Document 40, as being a dance instructor.

⁶⁵SMOA, Book 19, Document 175.

⁶⁶SMOA, Book 20, Document 110.

⁶⁷Jacques Fontenette had recently married Charlotte Pellerin (July 10, 1800) and probably installed his wife in this new house. The marriage of Fontenette and Pellerin is found in Donald J. Hebert, *Southwest Louisiana Records, Church and Civil Records of Settlers Vol. 1, 1756-1810* (Eunice, La., 1974), 214.

⁶⁸SMOA, Book 21, Document 24. This document sheds some light on the transfer of the tract from Maton to Roig. It is stated that Roig acquired it from the succession of Maton by a "decree of the government" then deposited in the records of the post.

⁶⁹SMOA, Book 22, Document 102.

⁷⁰SMOA, Book 22, Document 76. Monnier is described in the St. Martin Parish records as a cotton factor and a merchant. See SMOA, Book 22, Document 40, and Book 23, Document 26.

⁷¹This sale is mentioned in SMOA, Book 23, Document 132.

Briant began subdividing the tract a short time later. On October 30, 1810, he sold to Jacques Seveigny the portion of the tract from the Teche to St. Martin Street.⁷⁴ Then, on April 1, 1811, Briant sold a lot 165 feet wide by 245 feet deep to Mathieu Bujac.⁷⁵ The property was described as being bounded on the east by St. Martin Street,⁷⁶ on the west by Main Street, on the south by Jefferson Street, and on the north by church property. It was also stated that this was the lot where Paul Briant was then making his home. Bujac, a New Orleans merchant, then sold this lot to William Armstrong on July 1, 1811.⁷⁷

Now, let us turn to the other tract of land which would be purchased by St. Martin Parish for the purpose of subdividing into town lots. The land south of the Isabelle Garik tract had been acquired by Jean Baptiste Bérard in a land exchange with Pierre Broussard.⁷⁸ Between Bérard's acquisition in 1783 and 1804, the tract remained intact. Then, in late 1804, Bérard sold to Jean Franco a parcel of land measuring 1 arpent wide (192 feet) by 384 feet.⁷⁹ Today, this parcel of land would be bounded on the north by Jefferson Street, on the south by Claiborne Street, on the east by the Teche, and on the west by St. Martin Street. On this land Franco built the first inn and tavern in what would become St. Martinville.⁸⁰ On March 15, 1809, Franco sold this parcel of land to John Quarles and Sebastian Castejo,⁸¹ but on July 26, 1809, Quarles and Castejo returned the land to Franco.⁸² That same day, Franco sold to John Quarles a portion of this parcel of land measuring 72 feet wide by a depth of 384 feet from the bayou.⁸³ The land was described as being bounded on the north by

⁷²SMOA, Book 23, Document 132. The sale is dated August 27, 1807. Charles David Henriot was the son-in-law of Marin LeNormand. On September 8, 1807, Henriot entered into a mercantile partnership with Louis Lefranc. Henriot's share of the partnership was the land for the store; Lefranc supplied the merchandise. SMOA Book 24, Document 153.

⁷³SMOA, Book 25, Document 102.

⁷⁴SMOA, Book 25, Document 128. The lot sold to Seveigny was described as being 165 feet wide, even though the tract was always described as being 1 arpent (192 feet) wide. What happened to the other 27 feet? In all likelihood these 27 feet became Jefferson Street between the Teche and Main St.. Seveigny (the name is rendered differently in some SMOA) sold this lot to Joseph A. Parrott on April 1, 1811 (SMOA, Book 26, Document 57). A month later, on May 7, Parrott divided the tract in half. Parrott sold the western half of his divided lot to William Armstrong. The sale is found in SMOA Book 26, Document 91. Parrott's lot was seized by the sheriff in 1817 and on Christmas Day of that year it was sold to Dr. Ramos Davis. This last sale is found in St. Martin Parish Conveyance Record, Book 1, p. 233.

⁷⁵SMOA, Book 26, Document 62.

⁷⁶The establishment of the street between Armstrong's lot and Bujac's marks the beginning of St. Martin Street.

⁷⁷SMOA, Book 26, Document 130. Armstrong was a sheriff of St. Martin Parish. He eventually sold off smaller lots from this purchase from Bujac.

⁷⁸See Footnote 59.

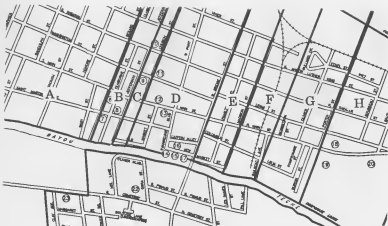
⁷⁹Mention of the sale of this parcel of land is found in SMOA, Book 24, Document 219. The actual sale was recorded much later, on August 9, 1809, and is found in Book 24, Document 281.

⁸⁰Franco is described as an innkeeper in *ibid.* He also had a billiard table at the inn.

⁸¹SMOA, Book 24, Document 219.

⁸²SMOA, Book 24, Document 251.

⁸³SMOA, Book 24, Document 252.



Land Owners on the West Bank of Bayou Teche in the Area
that would become St. Martinville

A: Jean Bérard's plantation, the portion shown here would be subdivided in 1818. B: The tract of land which Bérard sold to the St. Martin Parish Police Jury, 1810. C: The tract which Paul Briant sold to the St. Martin Parish Police Jury. D: Church Lands. E: Maurice Abat's land, part of which he began subdividing in 1809, calling the subdivision Arrièreville. F: Jacques Fontenette's tract which he acquired from Marin LeNormand in a land exchange. G: Dominique Prévost's tract. H: Jacques Fontenette's plantation.

the property of Charles Henriot. Quarles held this lot for less than a year. On April 13, 1810, he sold it to John Reeves.⁸⁴ Later that year, on August 21, Reeves sold the lot to Sebastian Casteyo.⁸⁵ Casteyo would be the owner of this part of the old Bérard tract when St. Martin Parish purchased the land for subdividing.⁸⁶ Franco retained the remainder of the tract for some years to come; however, during those years he did sell parcels of it. By 1818, all of Franco's property between the Casteyo lot and Claiborne Street had been sold.⁸⁷

The purchase of land by the St. Martin Parish Police Jury "in order to lay out a town and build a city hall" occurred on August 14, 1810. The parish commissioners named to acquire land for this purpose were Seth Lewis, Alexandre DeClouet, and Charles Olivier de

⁸⁴SMOA, Book 25, Document 45.

⁸⁵SMOA, Book 25, Document 88.

⁸⁶The lot would not long remain in Casteyo's hands. In 1812 Casteyo's property was seized and sold at sheriff's sale. On July 7, 1812, Alexander Porter and Joseph A. Parrott bought the lot. See St. Martin Parish Conveyance Record, Book 1, p. 81.

⁸⁷This fact is revealed in St. Martin Parish Conveyance Record No. 3428, dated February 22, 1818.

Vezin. The land they sought to acquire was then owned by Paul Briant and Jean Bérard. Paul Briant sold to St. Martin Parish a tract measuring 1 arpent wide by 40 arpents deep, except for the fenced portion of the tract found between the bayou and Main Street.⁸⁸ As noted above, this was the parcel of land on which was located Briant's home.⁸⁹ Jean Bérard sold to St. Martin Parish a tract of land measuring 2 arpents wide by 40 arpents deep, except for the parcel of land he had previously sold to Jean Franco.⁹⁰ The area sold to the parish by Briant and Bérard corresponds today to the area between Church Street (and its projected extension to the bayou from Main Street) southward to Berard Street. It was this area, including the lots previously sold by Briant and Bérard to Seveigny, Bujac, and Franco which was now dubbed "St. Martinville." Laying out of the town began immediately, and the first mention of the town's name in the records of St. Martin Parish occurs when Jacques Seveigny sold his lot to Joseph A. Parrott on April 1, 1811 (see above).⁹¹ The first mention in St. Martin Parish conveyances of a sale of one of the newly platted lots occurs on September 29, 1811, when George Greig sold Lot No. 3 of the Town of St. Martinville to Woodson Wren.⁹²

The sale of town lots in this subdivision continued down to the incorporation of the town on January 30, 1817.⁹³ Some of the early purchasers were George Greig, Isaac Randolph, Michel Cormier, Francois Bouvier, Moses Snoddy, Benjamin Biles, Francois Potier, Azariah C. Dunn, Alexis Ferry, Herbert Eastin, Manna Arial, and William L. Brent.

2. The Church Lands

The church lands refer to that tract of land donated to the Roman Catholic Church by Jean Antoine Bernard Dauterive in 1771. For the purposes of this discussion, however, we will consider only that portion of the donation found on the west side of Bayou Teche. It is necessary to note, too, that the church, or more properly the Congregation of St. Martin de Tours, did not actually sell the land to individuals for town lots. What was done, during the period under observation, was to lease a lot in perpetuity to an individual who would

⁸⁸Briant's sale is found in St. Martin Parish Conveyance Record No. 4578. This record is dated August 14, 1810, but it was not recorded until 1821. No reason is given for the delay in recording the instrument.

⁸⁹See Footnotes 75 and 76 above. What is confusing is the fact that the sale from Charles Henriot to Paul Briant of the tract measuring 1 x 40 arpents is recorded on September 22, 1810, over a month after Briant had sold the tract to St. Martin Parish. One can only conclude that the actual sale from Henriot to Briant had taken place earlier but was not recorded until September 22, 1810.

⁹⁰Bérard's sale is found in St. Martin Parish Conveyance Record No. 4579. It, too, is dated August 14, 1810, but was not recorded until 1821.

⁹¹SMOA, Book 26, Document 57. That same day, April 1, 1811, Paul Briant sold his home and lot to Mathieu Bujac. The instrument records that the lot sold is in "the town of St. Martinville." See SMOA, Book 26, Document 62.

⁹²SMOA, Book 26, Document 211. Unfortunately this instrument does not locate Lot No. 3, but it does state that Greig had acquired the lot in January 1811. The lot number is given as Lot No. 3 when Wren sold the lot to Herbert Eastin (see SMOA 28: 229), but when Eastin sells the lot to William L. Brent on April 10, 1816, it is referred to as Lot No. 1. See St. Martin Parish Conveyance Record No. 2899.

⁹³The Act of the Louisiana Legislature incorporating the Town of St. Martinville is found in *Acts Passed at the First Session of the Third Legislature of the State of Louisiana*. . . p. 50.

then pay to the church an annual rent. Any improvements made upon the land were considered to be the property of the leasee and these could be sold for the leasee's benefit. It would appear also that the custom arose for the leasee to "sell" his lease in perpetuity to another individual who thus bought the lease, the improvements, and was responsible for the annual rent, said to be 10 percent of the value of the land. Interestingly enough, no record of the leases for the period under investigation can be found in the St. Martin Parish civil records. Obviously, these arrangements made for church land were simply not recorded in civil records. It is believed by some residents of present-day St. Martinville that the church wardens maintained records of the leases, but these records for the early years have been lost.

It is known that as early as 1804, roughly thirty years after the building of St. Martin de Tours Church some land had been leased to individuals. Mary Declouet, a free person of color, seems to have been living on church land at the beginning of 1804 and continued to do so for many years thereafter. On September 8, 1804, La Barth de Lisle was selling out the goods in his mercantile store. The store was described as being on church land. The store was sold to Robin, possibly Jean Louis Robin.⁹⁴ The fact is, however, that very few individuals were leasing church land during the first five or six years of the nineteenth century.

The next mention of church land in St. Martin Parish civil records comes on December 24, 1806, when it is recorded that Louis Gary sold to John Reeves and John Quarles a house and small building serving as a kitchen located on a square arpent of land belonging to the church.⁹⁵ Thereafter, and until St. Martinville was incorporated in January, 1817, the number of people leasing church land grew steadily. This development paralleled what was happening on the St. Martin Parish subdivision south of the church lands and in Maurice Abat's Arrièreville, north of the church lands.

Some individuals leasing lots on the "Church Ground," as it was called, were George and William Greig, merchants; Capt. Alexandre LeMelle, a free person of color, who had served in the militia at the Battle of New Orleans; John Reeves and John Quarles; Jean Larmond; William Freeman; Joseph Fortune Penne; Jacob Harry, a merchant; Dr. Jean Duhamel; Azariah C. Dunn; John Davis and Conrad Rhon; Joseph Martin; André Mercier; John Muggah; Charles Pecot; Jacques Pecot, a shoemaker; John McFall; Jean-Jacques Christophe Paris; Joseph A. Parrott; Antoine Garrigou, Maurice Abat, William Maquillé, and Jean C. Perrilliat.⁹⁶

3. Arrièreville

The third major component in the development of the town of St. Martinville was the subdivision created by Antoine Garrigou (possibly Garrigon) and Maurice Abat on the land they purchased just north of the church land on the west side of Bayou Teche. Their subdivision, known as Arrièreville would be bounded at present as follows: south by

⁹⁴SMOA, Book 22, Document 84.

⁹⁵SMOA, Book 23, Document 114.

⁹⁶Mention of these people leasing lots on Church Ground can be found in Conrad, *Conveyance Records of Attakapas County, 1804-1818*.

Bridge Street, west by Main Street, north by Madison Street, and east by New Market Street (actually by Bayou Teche).

Garrigou and Abat were merchants whose store was not on the land they had purchased just north of the church land; rather, it was on church land.⁹⁷ Until the streets of St. Martinville were renamed because many of the same names had been used for streets in the three component areas of the town, Main Street in Arrièreville was named Celeste Street and Bridge Street was Claiborne Street. Nevertheless, it appears that the subdivision known as Arrièreville came into being shortly before the death of Antoine Garrigou on June 9, 1810.⁹⁸

After Garrigou's death, Maurice Abat bought Garrigou's interest in the tract of land measuring 3 by 40 arpents, just north of the church property. Abat noted in Garrigou's succession papers that shortly before Garrigou's death they had subdivided a portion of this tract of land but that only two lots had been sold by August, 1810.⁹⁹ The third lot sold in this subdivision was sold to Pierre Lemelle on October 16, 1810. It was described as being on Bridge Street.¹⁰⁰ LeMelle was a baker.¹⁰¹ LeMelle sold his bakery to Francois Bouvier in December, 1817.¹⁰² Between LeMelle's purchase in October, 1810, and the time of St. Martinville's incorporation, some purchasers of lots in Arrièreville were Widow Devince; Jacques Fontenette; Alexandre Charles Landry; Hyacinthe Lalande; Victoire LeMelle; Gilles LeBlanc; Louis Gary; Louis Nicolas Maxent, a free person of color and a carpenter; Marie Kerlegand; Marie Declouet, a free person of color; and Jean Boissier, a merchant.

Thus, beginning about 1809 or 1810, the three areas which would be incorporated as the town of St. Martinville in 1817 were developing rapidly, and this fact is understandable when it is noted that the years between the American takeover of Attakapas in 1804 and the outbreak of the War of 1812 were generally prosperous years for the people of the this region.¹⁰³

⁹⁷Their store was probably acquired from an earlier merchant who had leased church land. The location of the store is mentioned in Conrad, *Attakapas-St. Martin Estates, 1804-1818*, p. 44.

⁹⁸The date of Garrigou's death is found in St. Martin Parish Estate No. 60. See also, Conrad, *Attakapas-St. Martin Estates, 1804-1818*, p. 32.

⁹⁹Conrad, *Attakapas-St. Martin Estates, 1804-1818*, p. 44.

¹⁰⁰Conrad, *Conveyance Records of Attakapas County, 1804-1818*, p. 100.

¹⁰¹*Ibid.*, p. 184.

¹⁰²*Ibid.*, p. 295.

¹⁰³For a discussion of the economic conditions in Attakapas shortly before the War of 1812, see *ibid.*, Introduction.

The Act of Incorporation of St. Martinville

On January 30, 1817, Governor Jacques Villeré signed the act passed by the Louisiana legislature incorporating the town of St. Martinville.¹⁰⁴ Section 1 of that act describes the limits of the town:

" . . . Beginning at the lower line of the property owned by Alexander Porter, junior¹⁰⁵, on the western side of the Bayou Teche, near the church of Attakapas, thence with the said Bayou to the lower line of the property owned by Louis Gary¹⁰⁶, so as to include all the land between the before mentioned boundaries fronting on the said bayou to the distance of ten arpents back from the same¹⁰⁷, together with all the land on the eastern side of the Bayou Teche, that may be comprehended between the two lines to be drawn due east opposite to the aforesaid boundaries of A. Porter, junior, and Louis Gary, with the depth of two arpents from said bayou¹⁰⁸, shall continue to known and distinguished by the name of the town of St. Martinville"

The growth of St. Martinville continued after the town's incorporation, especially between 1817 and 1819, years of prosperity in the area. North of Arriègeville, Alexander Porter acquired land, subdivided it, and sold off the lots. On the east side of the bayou, Charles Henriot subdivided land he owned and here were to be found the origins of Pinaudville. The church lands on both sides of the bayou continued to be subdivided and leased for residences and businesses. On the south side of the original incorporation, Jean Bérard further subdivided his plantation in 1818, making still more town lots available.

¹⁰⁴*Acts Passed at the First Session of the Third Legislature of the State of Louisiana . . .* (New Orleans, 1817), 50.

¹⁰⁵This upper limit of the town would today be about 230 feet south of the point where Railroad Avenue reaches Bayou Teche. For many years in the recent past, some people believed that the upper limit of the original incorporation of St. Martinville was what is today Porter Street. This is incorrect, as is pointed out in SMOA, Book 26, Document 115. On October 6, 1811, Jacques Fontenette sold to Alexander Porter, Jr., a parcel of land from the tract which Fontenette acquired from Marin LeNormand by exchange. The parcel was described as being "a lot beginning at Dominique Prévost's south boundary and running southward 230 feet on the public road (Main Street) to a post marked 'A.P.', then easterly with a line to run parallel with Prévost's line to Bayou Teche, then up the Teche to the point where Prévost's south boundary met Bayou Teche (in other words, Porter's "lower line" would have run perpendicular to Main Street from a point just about where the railroad crossed the street.)

¹⁰⁶The "lower line of the property owned by Louis Gary" would be a line about 144 feet south of Berard Street, or a line approximating present-day Gary Street. This determination can be found in SMOA, Book 2E, Document 30, dated November 23, 1813.

¹⁰⁷Ten arpents westward from the Teche would just about approximate the line of present day Martin Luther King, Jr., Drive.

¹⁰⁸This projection of the city limits east of Bayou Teche was to take into consideration the subdivision of Charles Henriot, which would later become known as Pinaudville, the lease of lots on church land east of the Teche, and the sale of lots by Jean Bérard on his land east of the Teche. The town limit two arpents east of the Teche would today be just about along the line of Pinaud Street.

While the area of St. Martinville was not settled until Mrs. Dauterive began selling off her husband's land grant which she had acquired, that settlement proceeded apace until the beginning of the nineteenth century. By 1805 one might say that the area of present-day St. Martinville was a collection of small farms and some larger plantations. After 1805, and certainly after 1809, the rapid subdivision of these farms and plantations led the development of an urban area. By 1816 the time had come for the incorporation of the town and appropriate legislation was introduced into the state legislature. On January 30, 1817, Governor Villeré signed the act incorporating the Town of St. Martinville. And so it was, "In the Beginning. . ."

The Town of St. Martinville, January 30, 1817



TOWN LIFE ON THE LOUISIANA FRONTIER: ST. LANDRY COMMUNITIES DURING THE 1850S

by
Keith S. Hambrick

In the 1850's, St. Landry Parish was limited at the north by Rapides and Avoyelles parishes, at the south by St. Martin and Vermilion parishes, at the west by Calcasieu Parish, and at the east by Pointe Coupee and Lafayette parishes.

The area was a large, isolated, frontier-like region with plantations and farms devoted to the production of cotton and sugar and other lesser agricultural crops. A large, free-range cattle industry also flourished for decades on the western prairies of the parish, but during the 1850's it declined somewhat because of poor range and movement of the cattle to Texas.

Many people resided in the agricultural-range areas, but there were also four incorporated towns and several small villages located in the parish.

Opelousas, the parish seat, was the largest settlement with a population in 1860 of 623 white persons and 163 free persons of color. Grand Coteau, a small town south of Opelousas, and Ville Platte, to the northwest of the parish seat, were the other incorporated settlements. Among the more important unincorporated villages were Barre's Landing, Moundville, Flat Town, and Plaquemine Brule.¹

Although the population of the towns steadily increased throughout the 1850's, circumstances of life did not advance as fast as some residents believed they should. Many houses and other buildings in Opelousas, for example, wore "a dilapidated and dingy appearance of great antiquity."² Moreover, the dirt roads made the town dirty and dusty in dry weather and muddy during rainy periods. During 1854, for instance, the streets were frequently impassable because of rainstorms. On one of the principal thoroughfares, the road leading into town from the south, a large mudhole remained unfilled because of the

¹For a detailed discussion of the parish boundaries see *County-Parish Boundaries in Louisiana, Louisiana Historical Survey Project* (Mimeographed, New Orleans, 1939), 17, 19, 20, 36, 58, 73. Opelousas was incorporated in February, 1821, Washington in March, 1835, Grand Coteau in February, 1855, and Ville Platte in March, 1858. *Acts of the State of Louisiana, 1821*, 46-52; *Acts of the State of Louisiana, 1835*, 175-178; *Acts of the State of Louisiana, 1855*, 28; *Acts of the State of Louisiana, 1858*, 67. Population figures are from *Population in the United States in 1860*, . . . (Washington, 1864), 195.

²*Opelousas Courier*, March 10, 1860.

local government's negligence. A spokesman pointed out the danger of this situation and requested that the town council "bring about an amelioration" of the problem.³

The road situation was just the opposite the next year. During a long spring drought, residents suffered "dust unavoidable and incessantly," and every horseman and wagon that moved along the streets "raised clouds of dust from which there was no refuge."⁴

There were also complaints about the Protestant cemetery which, by early 1860, had been allowed to deteriorate. Its gate was unhinged and leaning against the stile; palings were broken down and rotting away, and domesticated animals roamed the area in search of food.⁵ One resident remarked that, "It seemed as if the remembrance of the departed had faded from the memories of the living and the hand of affection ceased to adorn the spots that mark[ed] their last earthly homes."⁶

The general appearance of the town began to improve in the spring of that year when a number of buildings were constructed and a few structures were renovated.⁷ The village was beginning to appear "slightly rejuvenating [*sic*] in appearance," with the buildings starting "to put on quite youthful and flourishing looks."⁸ Washington, by 1860, also showed "some signs of life and advancement," being "quite a brisk little place."⁹ It was stated that the prospects of that "flourishing town" were "brightening rapidly."¹⁰

Throughout the decade, Opelousas, because it was the parish seat and the largest community in the parish, took the lead in nearly all aspects of business in St. Landry. Washington, Grand Coteau, and Ville Platte, however, almost rivaled Opelousas in the number of business establishments located within their limits.¹¹ These enterprises sold a variety of products. Charles A. Genin's store in Opelousas, for example, offered low prices on dry goods, groceries, ready-made clothing, hats, shoes, liquors and always stocked the best "Havana Segars."¹² S. Bloch's establishment, also in Opelousas, advertised family groceries, liquors, candies, crockery, and complete lines of dry goods, ready-made clothing, hats, boots, shoes, cutlery, fancy soaps and perfumes at low prices but for cash only.¹³ Washington residents could purchase similar items at Meyer and

³*Ibid.*, August 5, 1854.

⁴*Opelousas Patriot*, May 5, 1855.

⁵*Opelousas Courier*, March 3, 1860.

⁶*Ibid.*

⁷*Ibid.*, January 28, 1860.

⁸*Ibid.*, March 10, 1860.

⁹*Ibid.*, January 28, 1860.

¹⁰*Ibid.*, April 28, 1860.

¹¹Based on a study of *ibid.* and the *Opelousas Patriot*.

¹²*Opelousas Courier*, April 23, 1853.

¹³*Opelousas Patriot*, March 6, 1858.

Alexander's and at Jean Remy Viou's.¹⁴ The two other towns and the other settlements of the parish supported similar enterprises.¹⁵

To complement the general stores, the towns, especially Opelousas, maintained speciality stores that sold such items as furniture, jewelry, books, ladies and gentlemen's tailor-made clothing, plants and flowers, and meat.¹⁶

The meat market in Opelousas attracted much criticism¹⁷ from the town residents because during most of the decade it was monopolized by an unscrupulous butcher who took advantage of the people. Complaints were numerous. In June, 1854, for example, one resident declared that for six months the market house had been "scarcely furnished with necessary meat" for the village, and that when it was in "sufficient quantity," it was "very often of the worst quality." According to this spokesman, the butcher sold "the meanest article of meat" ever seen in a market house at 10 and 12 cents a pound and thus made a profit of between \$15 and \$20 on each head of beef. Since this was an intolerable situation, the town councilmen were requested to impose new rules for the regulation of the market house. Among the more important reforms proposed were open bids for the market house proprietorship and taxation of the meat.¹⁸

Similar circumstances, however, prevailed in 1855. While good beef sold in Lafayette and St. Martin parishes for six and six and one-fourth cents a pound, Opelousas residents were obliged to pay ten cents. This situation, however, was the fault of the citizens of Opelousas because, although they complained about the high prices, they failed to encourage competition. Every time a new butcher shop opened in the village, it lasted only a few weeks because of a lack of customers. The reason why is difficult to determine. But the butcher, who was given control of the market house, rented stalls to people with vegetables, game, fowl, fish and other items to sell. Perhaps it was more convenient for the town residents to shop at a place they were used to and where they could choose from a large selection of products.¹⁹

In 1856, the town council, in an "Ordinance Relative to the Public Market," attempted to control the affairs of the market house. The privilege of selling beef was to be let to the highest bidder, and he was "to furnish good, fat, wholesome, and sufficient meat of the cow kind," at six cents a pound from May 1 to November 1 and at a rate not over ten cents during the other six months of the contract.²⁰ Despite this ordinance, the same butcher still controlled the market house in 1857, and sold the "poorest beef" at prices up to twelve cents a pound.

¹⁴*Opelousas Courier*, December 11, 1852; October 29, 1853.

¹⁵Based on a study of *ibid.* and the *Opelousas Patriot*.

¹⁶See *ibid.*

¹⁷The same was true of markets in most other rural Louisiana towns. See Raleigh A. Suarez, "Bargains, Bills, and Bankruptcies: Business Activity in Rural Antebellum Louisiana," *Louisiana History*, VII (1966), 199-200.

¹⁸*Opelousas Courier*, June 3, 1854.

¹⁹*Ibid.*, December 15, 1855; April 5, 1856.

²⁰*Ibid.*, April 5, 1856.

In that year, however, a new shop was established, and its competition compelled the market house to provide the public with good beef at six cents a pound. Unfortunately, because the new shop received scant encouragement after its initial success and met the fate of its predecessors, the market house was able to return to its former practices.²¹ But toward the end of the decade, when a new contractor took over the market house, prices became more reasonable. Good beef then sold for six cents a pound.²²

During the entire decade, cured meats and sausages generally cost more than beef. In the early 1850's, when beef could be purchased for ten cents a pound, pure pork sausage cost as much as fifteen cents a pound, and sugar-cured hams twelve and one half cents, but shoulders were less expensive at eight cents.²³

The price of bread, another basic staple in the people's diet, was regulated by the town council. In April, 1857, for instance, bakers were required to provide the public a twenty-three ounce loaf for ten cents. The price charged depended on the current value of flour in the New Orleans market.²⁴

In order to purchase the food, store goods, and obtain the services that were available in the parish, the town residents were employed in a variety of occupations. Individuals with specific skills worked either out of their homes or from small shops and offices to earn their livelihood as barbers, blacksmiths, bricklayers, cabinet makers, carpenters, caulkers, cooks, coopers, daguerreotype artists, dentists, doctors, glaziers, jobbers, lawyers, mills and gin-wrights, painters, paper-hangers, plasterers, portrait painters, saddlers, shoe makers, and surveyors.²⁵

Many peddlers also sold their wares in St. Landry despite the tax that was imposed upon them by the parish.²⁶ These itinerant merchants were despised by the local businessmen and planters.²⁷ By 1860, they were so numerous and troublesome that a local spokesman complained, "Our parish is flooded with swarms of these peripatetic venters of soiled calico and pinch back jewelry, who trade with our negroes, cheat our women and children, 'harras our people and eat out their substance.'²⁸

Too many peddlers evaded the payment of the parish tax. Also they were able to circumvent the civic responsibilities carried on by the regular merchants of the parish. Of course, there were industrious peddlers who paid their taxes and earned honest livelihoods. These men, most residents agreed, should be respected and protected by the law. The others, however, should be severely dealt with. Rigorous collection of taxes from peddlers

²¹*Ibid.*, June 6, 1857.

²²*Ibid.*, April 9, 1859.

²³*Ibid.*, February 19, 1853; May 27, 1854.

²⁴*Ibid.*, April 18, 1857.

²⁵Based on a study of *ibid.* and the *Opelousas Patriot*.

²⁶See St. Landry Parish Police Jury Minutes, July 10, 1854.

²⁷Suarez, "Business in Rural Antebellum Louisiana," 192.

²⁸*Opelousas Courier*, January 28, 1860.

was demanded; and, at the same time, members of that "peregrinating fraternity" caught without a license had to be prosecuted.²⁹

In accordance with this spirit, a public meeting was held to force the "strict supervision" of peddlers. As a result of this strong public sentiment, the police jury requested the enactment of a state law that would permit only native Louisianians to engage in transient vending.³⁰ This action, it was believed, would prevent Northern peddlers from spreading abolitionist sentiment among the slaves. The merchants and peddlers of St. Landry, however, usually sold to townspeople, small planters and farmers; the large-scale agriculturalists preferred to trade with New Orleans establishments where they could select from a great assortment of merchandise that was sold at a lower price than items found in the parish.³¹

Some of the peddlers sold drugs and patent medicines but most of the medicinal needs of the area were supplied by the several drug stores located in the towns. A. J. Thompson and Company in Opelousas kept a well-selected assortment of drugs, medicines, chemicals, paints, oils, window glass, glassware and dye stuffs.³² Another drug store, John Posey's Medicine Depot, sold such remedies as H. G. Farrell's Arabian Liniment that allegedly could cure an extremely long list of diseases, and also allay the most intense pain in ten or fifteen minutes; and Ayer's Cherry Pectoral, a purported remedy for coughs, colds, hoarseness, bronchitis, whooping-cough, croup, asthma and consumption.³³ These items were also available in Washington at the Washington Drug Store, T. Mayo and Company, and J. A. McMellan's.³⁴

Although there were many drug stores serving the parish, hotels were even more numerous; travelers chose from a variety of temporary accommodations. Opelousas alone supported four hotels and one coffee house where lodging was available. The Union Hotel offered rooms at moderate rates.³⁵ Lodging and also a restaurant and a bar that was "constantly furnished with first choice liquors" were offered by the Railroad Exchange.³⁶ The Eagle Hotel was remodeled in 1853 to better serve its guests, and, for the public's convenience, it provided livery service.³⁷ Adequate accommodations were also available at

²⁹*Ibid.*

³⁰*Ibid.*, February 18, 1860.

³¹Soarez, "Business in Rural Antebellum Louisiana," 190. The *Opelousas Patriot* and *Opelousas Courier* published New Orleans' advertisements in every issue.

³²*Opelousas Courier*, May 14, 1853. This firm later became P. Leonce Hebeard. *Ibid.*, August 19, 1854. Mr. Hebeard also owned a small plantation near Opelousas. St. Landry Parish Conveyance Records, Book P. II, entry 494. These records are located in the St. Landry Parish Courthouse, Opelousas, Louisiana.

³³*Opelousas Patriot*, January 6, 1856.

³⁴*Ibid.*, July 23, 1859; *Opelousas Courier*, December 18, 1853; February 25, 1854.

³⁵*Opelousas Courier*, December 11, 1852.

³⁶*Ibid.*, April 16, 1853.

³⁷*Ibid.*, September 3, 1853.

the Opelousas Hotel which promised good food and wines of all descriptions.³⁸ Rooms for gentlemen only could be rented at the St. Landry Coffee House.³⁹

All the local proprietors boasted about the excellent accommodations and services available at their hotels but they appear to have exaggerated. Future landscape artist and Southern critic, Frederick Law Olmsted, who traveled through the South gathering information for a series of newspaper articles, found different circumstances at one Opelousas establishment. The landlord was a lazy indifferent host who did not care if his guests were comfortable, or, for that matter, if he even had any guests at all. Only after Olmsted "attacked him in a tone likely to produce either a revolver-shot or a room," did the landlord act like anything even resembling the manager of a hotel.

Moreover privacy was unknown at the place. Upon receiving a room, Olmsted noticed that its door was only partially covered by a curtain. He forthwith pinned a shirt to the uncovered portion and was about to refresh himself when "a step came down the passage, and a gentlemen put his hand through a broken pane, and lifted the obstruction, wishing to see what was going on so dam'd secret in number thirteen."⁴⁰

Three hotels served visitors to Washington. The Washington Hotel⁴¹ was apparently patronized by Olmsted when he visited that town, but he found little comfort there. His small overcrowded room lacked ventilation and was even used as a storehouse for eggs.⁴² The other hotel in Washington during the 1850's was the Eagle Hotel, situated between the upper and lower steamboat landings and fronting on the Courtableau.⁴³ In 1860, the village's third establishment, the Planter's Hotel, was constructed.⁴⁴ Although smaller than Washington, Grand Coteau also maintained three hotels. They were the St. Louis Hotel, the St. Charles Hotel, and the St. Landry Hotel.⁴⁵

If a hotel did not maintain a bar, a traveler might choose to frequent one of the many coffee houses (saloons) that were located in St. Landry; Opelousas alone had at least five. At the St. Landry Coffee House previously mentioned, customers drank the best liquors available from New Orleans and engaged in friendly or sporting games of billiards.⁴⁶ The Verandah Coffee House also claimed the best liquors from the New Orleans market.⁴⁷ The owner of another coffee house tried to enlarge his clientele in 1853 by opening a sodawater

³⁸*Ibid.*, November 22, 1856.

³⁹*Ibid.*, December 25, 1852.

⁴⁰Frederick Law Olmsted, *The Cotton Kingdom, A Traveller's Observations on Cotton and Slavery in the American Slave States* (New York: Alfred A. Knopf, 1962), 325-326. Hereafter cited as Olmsted, *The Cotton Kingdom*.

⁴¹*Opelousas Courier*, December 18, 1852.

⁴²Olmsted, *The Cotton Kingdom*, 333-334.

⁴³*Opelousas Patriot*, April 14, 1855.

⁴⁴*Opelousas Courier*, April 28, 1860.

⁴⁵*Ibid.*, May 6, 1854; March 4, 1854; September 8, 1855.

⁴⁶*Ibid.*, December 25, 1852.

⁴⁷*Ibid.*, May 2, 1857.

saloon for ladies near his main place of business.⁴⁸ This prompted a resident to declare that it would "certainly be the cause of frequent visits on the part of the ladies seeking in their evening's walk the fresh breeze of the night."⁴⁹ Two other coffee houses competed for the public's trade during the decade.⁵⁰ It appears that only one coffee house served the residents of Washington; in 1860, however, another was opened.⁵¹

The coffee houses, stores and other business establishments not only provided a means of support for their proprietors but were also a source of revenue for governmental expenses. In Opelousas, for example, "An Ordinance to provide a revenue for the town of Opelousas," was in effect throughout the decade and was amended several times. In 1855 it required that every retailer of goods, wares, or merchandise pay a yearly assessment of twenty-five dollars. If the establishments sold intoxicating liquors, an additional sum of twenty-five dollars was required. When medicine was sold, the additional payment was only ten dollars. Every owner or keeper of a billiard table, when it was used for a lucrative purpose, was assessed fifty dollars. Coffee houses and bars were also required to pay fifty dollars, but keepers of livery stables paid twenty-five.⁵²

The various business taxes were necessary to the town governments in their efforts to provide for and care for the citizenry. However, in one governmental endeavor, that of fire protection, the towns failed miserably. The problem of supplying adequate protection remained unresolved throughout the decade and destructive blazes were all too common.

Opelousas, with more buildings and a greater population than the other towns, reported the most fires. Local newspapers claimed that arsonists (or as they called them, incendiaries) were responsible for many of these blazes and for some of the fires in the other communities.⁵³ Some reports of arson, however, have to be discounted because the residents of rural antebellum towns tended to blame fires on arsonists to escape criticism of negligence on their part—such as faulty chimney construction.⁵⁴

Fire protection was particularly bad in Opelousas where for many years the fire engine was left unprotected. Hoping to remedy the situation one concerned citizen stated in 1853, "We hope the worthy Council of our Town, if there be such a body in existence, will take into serious consideration the propriety of having some suitable house erected wherein to deposit the Fire Engine belonging to the Corporation. It is now exposed to the weather and will be rendered unfit for service unless something is done."⁵⁵ The situation had

⁴⁸*Ibid.*, June 18, 1853.

⁴⁹*Ibid.*

⁵⁰See *ibid.*, December 16, 1854; January 23, 1858.

⁵¹*Ibid.*, June 24, 1854; January 28, 1860.

⁵²"Deliberations of the Town Council of Opelousas," printed in *ibid.*, January 6, 1855; January 13, 1855; February 10, 1855.

⁵³Based on a Study of the *Opelousas Patriot* and *Opelousas Courier*.

⁵⁴Raleigh A. Suarez, "Rural Life in Louisiana, 1850-1860," Unpublished Ph.D. thesis, Louisiana State University, Baton Rouge, 1954, 381.

⁵⁵*Opelousas Courier*, March 12, 1853.

changed little by 1856 when a critic described the decrepit condition of the engine house and requested that the town council construct a new one.³⁶

Somewhat earlier, attention had been focused on the poor state of the engine itself, and an appropriation proposed in order to repair it.³⁷ Although it was believed that less than \$100 would be sufficient,³⁸ nothing was done until 1857 when the town council appointed a committee to have the engine "thoroughly repaired and put in order for use."³⁹

There was also general apathy toward the fire corporation, the Opelousas Fire Company, which was incorporated in 1853.⁴⁰ Although a necessary organization, it received scant public support. In early 1854, a local spokesman commented that the company had not been encouraged by the citizens and property holders except for a list of subscription of about \$300 which had as yet not been paid. According to him, most of the company members belonged to the working class and few of the propertied class had joined the organization. This critic believed that the situation should have been the opposite because the laborers did not have property subject to fire but the property holders did and they should be the most interested in "the flourishing of a fire company." He thought that it was time for the propertied town residents to volunteer their services to the "useful company" and if they did not, the fire company was "destined to die away and carry with its ruin, the regrets, soon or later," of the citizens.⁴¹

The prophecy proved correct because by 1859, the company was disorganized, and whenever a fire broke out, there was a "want of concert of action on the part of the citizens." At one destructive blaze, for example, because the fire fighting apparatus had been "dragged on the spot with much slowness and difficulty," the flames were impossible to extinguish.⁴²

The situation was critical by the summer of 1860. At one fire, the "engine did not appear on the ground."⁴³ Local spokesmen decried such events and urged the people to organize a fire company and purchase a good fire engine.⁴⁴ Their pleas, however, brought no results and the town was left relatively unprotected.

The packets that steamed to an from the parish were also susceptible to destruction by fire. In the spring of 1857, for example, the *Alice W. Glaze*, the "favorite steamboat" of the St. Landry trade, caught fire on the Mississippi River and sank with a loss of all its insured cargo of cotton, sugar and molasses.⁴⁵ The stores and residents of St. Landry

³⁶*Ibid.*, July 12, 1856.

³⁷*Ibid.*, April 21, 1855.

³⁸*Opelousas Patriot*, February 2, 1856.

³⁹*Opelousas Courier*, May 9, 1857.

⁴⁰*Acts of the State of Louisiana, 1853*, 160.

⁴¹*Opelousas Courier*, March 25, 1854.

⁴²*Ibid.*, December 17, 1859.

⁴³*Ibid.*, June 2, 1860.

⁴⁴*Ibid.*, September 22, 1860.

⁴⁵*Ibid.*, March 21, 1857.

received most of their supplies by these packets. There were at least twenty engaged in the trade at one time or another during the decade.⁶⁶

These small steamboats carried goods and supplies from New Orleans to Washington via the Atchafalaya River and Bayou Courtableau, streams that connected St. Landry to the Mississippi River.⁶⁷ When the packets were unloaded at Washington, they then took on freight, usually agricultural crops, and passengers for the return trip to New Orleans.⁶⁸ The main crops shipped, of course, were cotton and sugar. However, since the demand for food in New Orleans was so great, truck garden products and livestock were also sent.⁶⁹

Trade by packet was the sustenance of St. Landry's economy. Whenever a low water level in either the Courtableau or Atchafalaya prevented packet navigation, the entire parish was thrown into a upheaval, and agriculture produce accumulated in the warehouses at Washington to await shipment. During a drought period in early 1854, for example, 1500 hogsheads of sugar, 2500 bales of cotton, a large quantity of molasses and other freight stacked up there.⁷⁰ The situation was even worse in the spring of 1855. Then, because no rain had fallen "for a long, long time,"⁷¹ and the packets could "never get nearer than within twenty miles" of that port town,⁷² the commodities in the warehouses "accumulated to an extent before unknown."⁷³ Since there was even a shortage of drinking water for residents and their livestock, the cry, "Water, water we want water!" echoed throughout the parish.⁷⁴

Also in low water periods, the villages could not obtain adequate provisions.⁷⁵ Furthermore, contact with the outside world was affected because the delivery of mail to the parish was dependent upon the river and stage line route. The Courtableau and Atchafalaya, however, were not used by the mail contractors. The additional route, for passengers and mail but not freight, connected the parish to Donaldsonville, a small town located near the Mississippi River. Mail and passengers came to Donaldsonville by steamboat from New Orleans. Travelers then rode by stage coach through Assumption Parish to Lake Verret where a packet was boarded. The small steamboat sailed to Berwick Bay, then turned to a general northely direction and followed Bayou Teche through several

⁶⁶Based on a study of *ibid.* and the *Opelousas Patriot*.

⁶⁷Suarez, "Rural Life in Louisiana," 102.

⁶⁸Based on a study of the *Opelousas Patriot* and *Opelousas Courier*.

⁶⁹Roger W. Shugg, *Origin of Class Struggle in Louisiana, A Social History of White Farmers and Laborers during Slavery and After, 1840-1875* (Baton Rouge, 1968), 107. Hereafter cited as Shugg, *Origins of Class Struggle*.

⁷⁰*Opelousas Courier*, January 28, 1854.

⁷¹*Opelousas Patriot*, April 21, 1855.

⁷²*Opelousas Courier*, March 3, 1855.

⁷³*Opelousas Patriot*, March 3, 1855.

⁷⁴*Opelousas Courier*, February 3, 1855. The drought finally ended in June. *Ibid.*, June 23, 1855.

⁷⁵See *Opelousas Patriot*, April 21, 1855.

towns to New Iberia where "a splendid stage drawn by four stout horses" was used for the rest of the journey to Washington.⁷⁶

The delivery of mail, which took from four to five days, was inadequate. In 1854, a critic pointed out the "complete isolation" of the St. Landry area and expressed surprise that a population with "much intelligence, refinement, enterprise and public spirit" could endure a "tardy mail" that was delivered twice a week. This spokesman proposed the construction of a "good road" from the parish across the Atchafalaya to Morganza, a town in Pointe Coupee Parish situated on the Mississippi River where packets were accessible. This, he believed, would not only put the area in daily contact with New Orleans but also assist in the shipment of parish produce to market.⁷⁷

His plan was not implemented before the Civil War, but in that year, 1854, more direct communication was established by the telegraph line that reached the parish. This system, of course, provided immediate contact with the outside world, but upon occasion it was in serious need of repair.⁷⁸ Thus, without the mail packets and the freight steamboats, St. Landry was isolated and left to its own resources which were inadequate to sustain the population.

Once unloaded at Washington, supplies were distributed to the other villages in St. Landry by wagon. The roads, however, sometimes hampered delivery. In 1854, for example, a resident of Opelousas noted that, "We hear many and loud complaints of the condition of the roads from Opelousas to Washington and from Opelousas to Grand Coteau. Who are the overseers on the roads? Who are they?"⁷⁹

No action, however, was taken to improve the roads until a petition was presented to the police jury which claimed that the route from Opelousas to Washington was "in such a situation as to be impassable" a problem that caused "great inconvenience" to the parish residents because it was the "great throughfare" for two-thirds of the area.⁸⁰ The police jury then appropriated \$1000 for its repair⁸¹ and by November, 1854, a "splendid road" forty feet wide connected the two towns.⁸² The route was further improved in 1855 by the construction of a new bridge at Washington.⁸³

In 1860, however, criticism was again voiced about the route because the Washington and other bridges along it were too small; only about one-third the width of the roadway. Since they were so narrow, vehicles were forced to pass over them in the same track thus

⁷⁶*Opelousas Courier*, May 4, 1853. Direct quote is from *Ibid.*, August 27, 1853. The route was improved in April, 1857, when the New Orleans, Opelousas, and Great Western Railroad reached Berwick's Bay. Merl E. Reed, *New Orleans and the Railroads: The Struggle for Commercial Empire, 1830-1860* (Baton Rouge, 1966), 115.

⁷⁷*Opelousas Courier*, September 2, 1854.

⁷⁸*Ibid.*, August 19, 1854. See *Opelousas Patriot*, September 5, 1855, for the condition of the telegraph.

⁷⁹*Opelousas Courier*, April 1, 1854.

⁸⁰St. Landry Parish Police Jury Minutes, July 10, 1854.

⁸¹*Ibid.*

⁸²*Opelousas Courier*, November 11, 1854.

⁸³\$5000 was appropriated for the project. St. Landry Parish Police Jury Minutes, March 6, 1855. The bridge was completed in December, 1855. *Opelousas Patriot*, December 115, 1855.

forming deep holes at the edges. Because this situation might prove dangerous, the construction of new bridges was requested.⁸⁴

The Opelousas-Grand Coteau route was also inadequate. In 1856, an Opelousas resident stated that the bridges were "nearly all broken up," and that the mail contractor would be compelled to stop deliveries unless "a remedy" was "immediately applied."⁸⁵

Precipitation made these and other roads in the parish even more difficult to travel. In early 1856, because rain made the roadways almost impassable, most planters did not send their staples to Washington and it was "very seldom" that the packets returned to New Orleans "with anything like a good load."⁸⁶ A similar incident occurred in 1859 when several weeks of inclement weather made the roads too muddy for use.⁸⁷

Broken telegraph lines also made the roadways hazardous. Slightly more than a year after the introduction of this new form of communication, a local spokesman observed that the wires were down in many area and lay either across the roadbed, or in loose rolls in the roadway. Wagons and horses were "in constant danger of becoming entangled in the wire, and the latter of becoming frightened and running away." This situation, he stated, "calls loudly for their removal," and that it was certainly "the duty of the road overseer to look to it."⁸⁸

Delivery of goods to the parish and distribution within it were also hampered by the perennial yellow fever scares. In order to protect themselves during an epidemic, most towns in St. Landry imposed various restrictions on the entrance of goods and outsiders into their limits. During the particularly severe epidemic of 1853, for instance, activity in Opelousas was controlled by strict regulations enforced by the constable and Board of Health. All goods, merchandise, bedding or other objects that might be contaminated with yellow fever that came from Washington or any infected region had to be kept outside of Opelousas for three days. Anyone who came to the parish sick with the fever was to be immediately removed. Any outsiders who died of the disease could not be buried in Opelousas. Doctors were formed into a Committee of Vigilance to report any cases of yellow fever in the town. Any Opelousas resident who died of the fever was to be immediately buried and his living quarters cleansed and fumigated with chloride of lime.⁸⁹ These precautions, however, could not quell the panic that enticed many people to leave Opelousas. Thus, by mid-September, 1853, it was "a most deserted town."⁹⁰ Approximately forty families abandoned the town and went south to the Teche and Attakapas regions, west to an area near the river, Whiskey Chitto, and northwest to two resort areas, Beaver Creek Springs located approximately thirty miles from Opelousas and

⁸⁴*Opelousas Courier*, February 25, 1860.

⁸⁵*Opelousas Patriot*, January 5, 1856.

⁸⁶*Opelousas Courier*, February 2, 1856.

⁸⁷*Ibid.*, January 1, 1859.

⁸⁸*Opelousas Patriot*, September 5, 1855.

⁸⁹*Opelousas Courier*, September 10, 1853.

⁹⁰*Ibid.*, September 17, 1853.

Bell Cheney Springs seven miles further. This exodus forced the schools and several business establishments to suspend operations. Nevertheless, Opelousas, according to one of the town's publicists, was still "in a very healthy condition."⁹¹ But a short time later, more than three-fourths of the homes in the town were deserted. There were also a shortage of vegetables and milk because the neighboring planters, the primary source of these items, forbade their slaves to enter Opelousas.⁹²

As terrible as conditions were in Opelousas during this 1853 disaster, in Washington they were worse. Yellow fever raged in that town "with great violence," and the mortality rate soared.⁹³ Fortunately, the fever's virulence was diminished by late October and the parish was freed from its danger.⁹⁴

Frightened by the ravages of the 1853 epidemic, Washington adopted a quarantine policy that many believed would prevent another catastrophe. In 1853, for example, steamboats were denied the use of that town's docks and goods that entered the village's limits had to be aired and exposed to the sun a certain length of time.⁹⁵

Throughout the rest of the decade, whenever yellow fever threatened, town leaders attempted to save their communities by executing similar restrictions.⁹⁶ In 1858, however, an Opelousas resident proposed the establishment of a single health station on Bayou Courtableau that would serve the needs of all towns in St. Landry. This would be more efficient, he believed, because as it was the quarantine officials had "to send *spies* to watch the doings of the steamboats, and make an equivocal inspection of the passengers and freight" that arrived in the parish.⁹⁷ This situation tended to do more harm than good because rather than lose time and money by meeting quarantine requirements, many ship owners temporarily switched their packets to another locality.⁹⁸ Despite the prospect of improved trade relations, however, the bayou station was not established.⁹⁹

The people were also plagued by many other diseases, some incapacitating, some deadly. Among the more important were dengue fever, diarrhea, dysentery, malaria, mumps, scarlet fever, tuberculosis, typhoid fever, whooping cough, worms, and especially cholera, a disease possibly feared more than yellow fever.¹⁰⁰

⁹¹*Ibid.* See *ibid.*, March 5, 1853; April 9, 1853, for a complete description of the resort areas.

⁹²*Ibid.*, September 24, 1853.

⁹³*Ibid.*, October 1, 1853.

⁹⁴*Ibid.*, October 29, 1853.

⁹⁵*Opelousas Patriot*, September 29, 1855. The quarantines were allegedly effective because the next month an Opelousas resident declared that the parish seat and also Washington were "never more healthy than at present," and that neither town had reported any cases of yellow fever all season. *Ibid.*, October 13, 1855.

⁹⁶Based on a study of *ibid.* and the *Opelousas Courier*.

⁹⁷*Opelousas Courier*, August 28, 1858.

⁹⁸Suarez, "Rural Life in Louisiana," 105.

⁹⁹Based on a study of the *Opelousas Patriot* and *Opelousas Courier*.

¹⁰⁰Raleigh A. Suarez, "Health in Rural Ante Bellum Louisiana," *McNeese Review*, XIII (1956), 84-86.

Violent acts were also a threat to the population and point to a frontier environment. The many Negroes, both slave and free, were accused of many criminal acts, but the great majority of crimes committed during the decade were attributable to the white population.¹⁰¹ Several white persons were either maliciously beaten or murdered in brawls or in single encounters during the decade.

Olmsted described a violent incident at Washington in the early 1850's. As he sat on a hotel verandah after dinner, he heard loud cursing and threatening voices from a barroom located some distance away. Several men went to see what was happening and came back a short time later. One related that he did not think there was going to be a fight because both men involved were cowards. Olmsted asked if they were preparing for a fight and the man replied, "Oh yes, they are loading pistols in the coffee room and there is a man outside in the street who has a revolver and a knife and who is challenging another to come out." The man was swearing that he would wait there until the other came out into the street, but Olmsted's informant thought that he would think better of it when he learned the man in the coffee room has pistols too.

Olmsted then asked what precipitated the quarrel. "Why the man in the street says the other one insulted him this morning and that he had his hand on his knife at the very moment he did so so he couldn't reply, and now he says he's ready to talk to him and he wants to have him come out and as many of his friends as are a mind to come with him; he's got enough for all of them, he says. He's got two revolvers I believe." Olmsted did not learn how the encounter ended but about an hour afterward, he did see three men with pistols leaving the barroom.

The next day he witnessed another violent scene. Two boys were running from another boy who was chasing them and wielding a large open dirk knife and with an "appearance of ungovernable rage on his face."

That same day, after his steamboat did not arrive, Olmsted asked his landlady if he could transfer to a better room. She showed him one that he could use for one night only, but would have to surrender if he stayed another night. The room had been reserved by a boarder and the landlady thought he might return the next day. She told Olmsted that if he remained in the room the man would be very angry that they had not saved the room for him. "He's a dangerous man," she said, "and my husband, he's a quick-tempered man. If they get to quarreling about it, there'll be knives about for sure. It always frightens me to see knives drawn."¹⁰²

Not knives but guns were drawn in an incident that took place in September, 1854. Veillant Chachere and B. A. Martel were returning home in a buggy when they were stopped by a horseman who, for some unknown reason, "instantly" drew a pistol and pointed it at Chachere. Martel grabbed a gun from the buggy and fired wounding the assailant.¹⁰³ Not so lucky was Don Diego L. Fontenot who was stabbed in an affray near

¹⁰¹See *Opelousas Patriot*, February 5, 1859; July 23, 1859; *Opelousas Courier*, July 8, 1854; September 30, 1853; February 19, 1859.

¹⁰²Olmsted, *The Cotton Kingdom*, 334.

¹⁰³*Opelousas Courier*, September 2, 1854.

Flat Town. Fontenot's father immediately offered a \$400 reward for the capture of the man who did it, but when his son died, the reward was increased to \$3000.¹⁰⁴

There were, of course, other acts of lawlessness which did not involve violence to such a high degree. Common among this type were arson, theft from stores and peddling merchandise without a license.¹⁰⁵ Rare crimes included bigamy, mail robbery,¹⁰⁶ and the burglary of an Opelousas newspaper office. The latter act prompted the editors to question the mental competence of the criminals in a way that illustrates the economic perils of journalism in rural areas: "We ask in the name of common sense, what object could they have had in view. We are cold water men in the office,—we keep no money there, nor anywhere else, for we are flat-broke. . . ."¹⁰⁷

The apprehension of criminals was mainly the responsibility of the parish sheriff and his deputies but in Opelousas a constable was also charged with this task. If they were caught, criminals were placed in a somewhat inadequate jail in the parish seat to await trial.¹⁰⁸ The law enforcement officials seem to have provided reasonably good protection from the criminal element of society but toward the end of the decade, there was a break down of normal justice because of an increase in cattle rustling.

As stated previously, there was a large free-range cattle industry on the prairies of western St. Landry, an enterprise that dated back to the previous century. It was a great source of wealth not only to the people of St. Landry but to all of Southwest Louisiana. The number of cattle reached a peak in the period before the 1850's,¹⁰⁹ but there was still a large number of cattle roaming the range, enough to attract the interest of cattle rustlers. Numerous efforts were made to stop the thieves including the employment of men to watch the cattle. Those rustlers caught were given a quick taste of frontier justice. In April, 1856, for example, a man from Plaquemine Brule who had been accused of cattle rustling some months before, was caught by a number of cattlemen and promptly shot.¹¹⁰ But as the decade closed, the need arose for more drastic measures to be taken to stop the rustling. This led to the organization of committees of vigilance.

The vigilante movement began in Lafayette Parish where bands of criminals had been terrorizing the population with acts of murder, arson, and especially cattle rustling. The bandits were said to be organized similar to a regular army with generals, officers, and soldiers. If apprehended by law enforcement officials, some people maintained that they were acquitted by juries intimidated through threats or bribery, or because the accused had friends on the jury. Since many apparently believed this, in January, 1859, a committee of

¹⁰⁴*Ibid.*, November 17, 1855; November 24, 1855.

¹⁰⁵Based on a study of *ibid.* and the *Opelousas Patriot*.

¹⁰⁶See *Opelousas Courier*, July 9, 1855; August 25, 1855.

¹⁰⁷*Ibid.*, January 23, 1858.

¹⁰⁸Based on a study of *ibid.* and the *Opelousas Patriot*.

¹⁰⁹Walter Prichard, ed., "Some Interesting Glimpses of Louisiana a Century Ago (From the Old Files of the Picayune)," *Louisiana Historical Quarterly*, XXIV (1941), 35-36.

¹¹⁰*Opelousas Courier*, April 5, 1856.

vigilance was organized and began its campaign. Other committees soon formed in that parish and included a former Louisiana governor, Alexander Mouton.¹¹¹ Then the movement spread to the adjacent parishes because it was believed that many undesirables were seeking refuge there. In St. Landry, many "prominent and intelligent citizens" joined the vigilance committees.¹¹²

The district attorney of Lafayette Parish notified the state government of the committees' existence and appealed to Governor Robert C. Wickliffe to intervene and re-establish order. Wickliffe issued a proclamation calling on the vigilantes to disband and respect the law and also several New Orleans newspapers denounced the committees but to no avail.¹¹³ By September, 1859, many extralegal societies had been organized and were making a relentless effort to rid the southwest Louisiana area of alleged bandits.¹¹⁴ A person judged a criminal by one of the committees was usually sentenced to exile from the parish, whipping, or hanging, depending upon the crime involved.

The bandits, however, instead of being afraid of the committees, became even bolder, especially after Governor Wickliffe and the adjutant general of the state militia visited the region and supposedly received assurances that the vigilantes would respect the law. The vigilantes, however, did not promise anything to the governor. The outlaws, who now called themselves Anti-Vigilantes, also believed that the state was going to send an army to disperse the committees if the extralegal organizations did not disband but such was not the case.¹¹⁵ That belief, however, led to boasting and also to a spectacular battle on September 3, 1859, between the committees and the bandits near Bayou Queue de Tortue in St. Landry Parish.

One of the bandits, who owned a farm near that bayou, issued a call for all his friends to attend a barbecue on that day. Then the vigilantes of Vermilionville, present-day city of Lafayette, were invited to the barbecue where they would be received "with gunshots." If the vigilantes did not want to attend, then the Anti-Vigilantes would go to Vermilionville and "turn the town red with blood and fire." A campaign was thus inevitable.

The Anti-Vigilantes believed that they would deal only with the vigilantes of Vermilionville, because all the various committees were not united under a single leadership. But a call was sent forth to all the committees in Southwest Louisiana to send men and preparations were made for battle. The committees from Lafayette, St. Martin, and Vermilion parishes rode to the northwest to meet the committees from St. Landry and Calcasieu parishes and arrived near the bayou early in the morning. About 600 vigilantes had rallied and were all placed under the command of Alfred Mouton, a West Point graduate and son of the former governor. The committee from Vermilionville brought with it what proved to be the deciding factor in the battle, a six-inch brass cannon.

¹¹¹Alexandre Barde, *Histoire des Comités de Vigilance aux Atakapas* (Typewritten copy edited by Henrietta Quilbeau Rogers, Baton Rouge, 1936), 8-9, 11-12, 56-57, 332. This work was published in 1861 as a defense for the vigilantes.

¹¹²*Opelousas Courier*, August 27, 1859.

¹¹³Barde, *Comités de Vigilance*, 47; Shugg, *Origins of Class Struggle in Louisiana*, 62.

¹¹⁴See *Opelousas Courier*, August 27, 1859; October 8, 1859.

¹¹⁵Barde, *Comités de Vigilance*, 97, 369.

Patrols were stationed on the roads leading into the farm and then the vigilantes advanced toward the large farmhouse, site of the barbecue. The house had been fortified to withstand a hail of bullets but not a brass cannon. The vigilantes moved to about 200 meters from the house, then stopped and enplaced the cannon toward the target which "bristled with guns." About 250 to 300 men were believed there all under the command of John Jones. A fire was built near the cannon and the wick lighted. As the cannoneer approached the cannon with the wick, he waved it several times in the air. A cry arose from the bandits and some took to flight chased by the vigilantes and the rest surrendered.

Trials were held the same day under the shade of trees near the farmhouse. Those outlaws caught were condemned to whippings and banishment from the region. John Jones, the leader, and also his chief lieutenants, were each given 100 lashes. The others received either 40 or 20 lashes depending upon their guilt in causing the incident.¹¹⁶

The vigilantes at first received public support but by mid-September, 1859, their popularity in St. Landry and the other parishes had declined and some people had begun to question their motives. There was much criticism that the whole affair had become a contest between the wealthy and the poor. A spokesman in one of the neighboring parishes charged that the committees had "poured their wrath upon none but poor men" and that some rich men connected with the vigilantes were "anxious to obtain divers little patches of land, and some Creole horses and cows, at half price." He did not think that was the object at first, but that now the activity was "running into a speculation."¹¹⁷

The committees countered such talk by stating that several rich men had been exiled and that anyone who sold property to a vigilante would receive the full price agreed upon. Furthermore, it was maintained that the actions of the committees had been grossly exaggerated. The matter was finally resolved when the committees ended their activities.¹¹⁸

¹¹⁶*Ibid.*, 395-415.

¹¹⁷*Franklin Panthers' Banner*, September 17, 1859, as cited in Shugg, *Origins of Class Struggle in Louisiana*, 61-62.

¹¹⁸*Opelousas Courier*, October 1, 1859.

PROGRESS OF IMPROVEMENTS IN ATTAKAPAS

*Compiled by
William T. Shinn*

The Attakapas Gazette was the first paper published in Attakapas or Opelousas. It was commenced on the 23d of October, 1824, by Messrs. Devalcourt & Keays. The Opelousas Gazette was issued in May, 1827, by Mr. Keays previously of the Gazette.

The Gazette of November 10, 1825, says: "Twelve years ago, there was not a hundred hogsheads of sugar made in Attakapas."

In 1817, cotton was 35 cents per lb., and the cultivation of sugar was almost entirely abandoned.

About the 12th March 1825, a keel boat from the Parish of St. Mary, was sunk in a squall, on the Grand Lake. Her cargo consisted of 53 hogsheads of sugar, and a few bales of cotton. The whole of the sugar belonged to Dr. Towles of St. Mary, and was lost.

The Gazette of April 16, 1825, says: "The steamboat Louisville, Capt. Curry, very unexpectedly made her appearance in the river Teche on last Monday, having entered by the way of the Bayou Plaquemine. This arrival forms a new era in the history of our section of country. Hitherto the prevailing opinion has been that the navigation between Plaquemine and the mouth of the Teche was impracticable for vessels of this description.

On the 25th April, 1825, a dinner was given at St. Martinsville, to Capt. Curry. Among the gentlemen present were Judges Porter, Lewis and Britn, and Messrs. John Bronson, W. T. Palfrey, Joshua Baker and Louis Gary.

In May, 1825, the steamer Volcano, ran between the Park on the Plaquemine to the Cypre Mort, and the steamer Attakapas between the Park & Fause-point. Passage by the latter, \$5.

It appears from a calculation in the Gazette that during the first four months of the year 1825 there were carted from the neighborhood of the Vermillion Bridge, to the Teche, 750 bales of cotton, which cost one dollar per bale, for drayage. It is calculated that during those four months, the inhabitants in the neighborhood of the Vermillion Bridge paid twenty-two hundred dollars, charges, more than the inhabitants in the neighborhood of St. Martinsville. "This, however," says the writer, in the Gazette, "is but little, compared to what the Parish would gain by clearing out the Bayou Vermillion."

In August, 1825, salt sold at Vermillionville, at \$6.50 per barrel, cash; while the price in New Orleans, at the same time was only \$3.

In 1825, Attakapas contained about 15,000 inhabitants.

In December, 1825, a road was completed from St. Martinsville to Vermillionville.

In November, 1825, the sum of twelve hundred dollars was subscribed by forty persons, for the opening of the navigation for steamboats between New Iberia and St. Martinsville.

Other donations were afterwards made, and on the 19th April, 1826 (*sic*), the steamer Louisville, Capt. Curry, arrived for the first time at St. Martinsville.

In 1825, the Parish of St. Mary produced, from two thousand and nineteen acres of cane, two thousand two hundred and fifty-four hogsheads of sugar, employing seven hundred and thirty-five hands.

In December, 1825, the Attakapas Canal was completed.

In 1825, about four hundred hogsheads of sugar were sent from Attakapas direct to Philadelphia. Mr. Washington Jackson, and enterprising planter of St. Mary, it appears was the first to open direct communication with the North.

In July, 1826, the vote of St. Mary for Representative to Congress, was for Brownson, 77 and for Brent, 84.

In November, 1826, the brig Attakapas, a fine new vessel, owned by Washington Jackson, Esq., of Philadelphia, arrived in the Teche. Mr. Jackson then owned a sugar estate in St. Mary. The Attakapas brought out an assorted cargo of dry goods and hardware, for Messrs. Levi Foster, and Caffery & Sterling of Franklin.

On the 15th Dec., 1826, the brig Attakapas left the Teche, for Charleston, S.C., with a full freight of sugar—having been towed to sea by the Steamer Louisville. She arrived at Charleston, after a passage of fifteen days.

In January, 1827, three vessels anchored off Belle Isle, with materials for building a light house at Point Defer. Dr. Walter Brashear protested against the erection of the light house at Point Defer, asserting that Rabbit Island, about fifteen miles to the West of Point Defer, was a more eligible situation.

Feb. 3, 1827, the Directors of the St. Martinsville Steamboat Company (formed to build the steamer Attakapas) engaged Mr. A. Fuselier, of St. Mary, to clear away from the Bayou Sorrel and Lake Chicot, all obstructions to steamboat navigation.

In December, 1824, Louisiana sugar was 7 to 8 cents per lb., in New Orleans. In May, 1825, it was 8 to 9 cents. In July, same year, it was 8 to 10 cents. In May, 1826, it was 7 1/2 cents. July, same year, it was 7 1/2 cents.

Jan. 1, 1827, for the first time, a semi-weekly mail was established between New Orleans and Attakapas.

The sugar crop of Attakapas, for 1826, was 3,000 hogsheads.

TI-BONHOMME DE JANVIER: A NEW YEAR'S TRADITION

by
John C. Broussard

My folklore collection focuses on the celebration of New Year's Day (*Le Jour de l'An*), more specifically, the gift giving tradition of *Ti-bonhomme de Janvier* (the Good Little Man of January). This "little man" would visit the houses of good little boys and girls on New Year's Eve filling thier shoes or stockings with candy, fruit, firecrackers or switches if they were bad. Interestingly enough, I first learned of this tradition from my fiancée, Lori LaHaye, when we discussed family traditions that we hoped to one day pass on to our children. She explained that it had been a tradition in her family since she was a child. She said that her grandfather's parents had done the same for him when he was a boy growing up in New Iberia. I had never heard of anything like this so I started asking around for more information on this "little good man." A fellow classmate, Sic Dugas from St. Martinville, told me that his family also practiced this tradition and further explained that a similar tradition occurred in Catahoula (a small fishing village about 10 miles from St. Martinville, near the Atchafalaya Basin). The New Year's Day tradition in Catahoula is referred to as *Christine*. *Christine* is the wife of Santa Claus and she visits all the childrens' houses each year to bring the gifts that Santa forgot or was too tired to bring. I was very surprised to learn of this tradition because my grandparents (Ma-Ma and Pa-Pa) lived in Catahoula for over 40 years and as a boy I often visited them on New Year's Day. I remember this being one of the most special days of the year for the entire extended family. I did not realize until doing research for this paper that my family celebrated each New Year with this very old tradition. I remember receiving gifts from my Nanain (godmother) and Parrain (godfather) on this day of feasting and reunion. My father passed away when I was six and these family reunions ended in 1985 when my Pa-Pa (grandfather) died. My Ma-Ma (grandmother) passed away several years later in 1991. However; my Tantes (aunts) Loraine Usie and Evelyn Boudreaux currently live in Breaux Bridge and I was able to interview them along with my fiancée's family members. I also researched, with limited success, all related sources in the Iberia Parish Library, the Lafayette Public Library, the Lafayette Natural History Museum and USL Library.

My interview with Don Louis Broussard (my fiancée's grandfather) was the beginning of my research into the tradition of *Ti-bonhomme de Janvier*. Mr. Broussard, who was born and raised in New Iberia, grew up with the *Ti-bonhomme* tradition as part of his family's New Year's Day celebration. Cajun French was the language of choice in his parents house and the long established traditions of life were faithfully passed on to their children. When I asked him about the origin of the tradition he explained that it was done to help the children get over the post-Christmas blues. According to Mr. Broussard the gift

arrival of the new year (the infant). He said that some families told their children it was the infant Jesus leaving them a gift of love. His family also held large reunions with plenty of good food and conversation on the first day of the New Year.

My aunts, Loraine and Evelyn also provided me with some further insight into the Ti-bonhomme tradition. Mrs. Loraine Usie has lived with her husband Allen in Breaux Bridge for over 20 years. Her oldest son is my parrain (godfather). She explained that Ti-bonhomme was celebrated during New Year in St. Martinville and Breaux Bridge but some people favored the *Christine* story. Her family had always been very poor but her parents always managed to get a little something to put in their stockings on New Year's morning. All the relatives made every effort to visit on this day by having a big reunion or visiting. This was the day the parrains and nanains gave their little gifts to their godchildren. But the most important visit was to Ma-Ma's to wish her a happy New Year. Loraine's sister, my aunt Evelyn Boudreaux, gave basically the same account of Ti-bonhomme. Aunt Evelyn, along with her husband Alcide, raised a large family in St. Martinville. She also had many fond memories of Ti-bonhomme visiting each New Year with gifts for their stockings. When I asked about the origins of the tradition they mentioned Father Time and the Baby Jesus just as Mr. Broussard had. I also asked about *Christine*. They knew that *Christine* was the same basic tradition with a different name. She was the wife of Santa Claus and would often reward children who had misbehaved and did not receive gifts on Christmas morning. To make them feel better, she would give them some small gifts and toys.

My fiancée's paternal grandmother, Mrs. Francis LaHaye, told me that Father Time was the gift giver in her family. She grew up in Northern Louisiana in a family that did not speak French. The same basic tradition was practiced but instead of Ti-bonhomme it was Father Time who brought gifts to start the New Year off right. Her family also held reunions and the godmothers and godfathers gave the godchild small gifts on this day.

My library search was only moderately successful. In the Iberia Parish Library I found the only specific reference to Ti-bonhomme de Janvier in a book called *Gumbo Ya-Ya*. It was described as the main celebration for the Cajun children in addition to the American Christmas. Le bonhomme Janvier was only a small part of a large celebration in which the entire extended family participated. A reunion of the family was arranged for all the cousins and cousines, grand-meres and grand-peres (grandmother and grandfathers), tantes and oncles (aunts and uncles), and nanaines and parraines (godmothers and godfathers) in full attendance. It was a day for feasting, exchanging gifts, and visiting. This tradition started the new year off right with everyone coming together without regard for any differences they might have had. The two items never left off the menu were cabbage (believed to bring a prosperous year) and black-eyed peas (for good health). In another source, *Christmas: Its Carols, Customs, and Legends*, I found that French children would set out shoes or stockings on Christmas Eve for the Christ Child (Petit Noel or Petit Jesus) to fill with treats. I found the similarity an interesting clue to the origin of Ti-bonhomme traditions. The same source cited the importance of reunions on New Year's Day and as time for the children to give small, often handmade gifts to their parents. Patrons, servants and clerks were rewarded on this day as well.

Despite the many clues I uncovered in my research and interviews, I was unable to determine the exact origin of the Ti-bonhomme de Janvier/Father Time and *Christine* gift traditions. I believe that a blending of cultures has occurred here with many different sources being drawn upon. In another source, a book written by Gillian Cooke, I

discovered that Pagans celebrated New year's Day with the great feasts, the Romans with the Saturnalia, or the Kalende Januarii and Teutonic Yuletide. Various sources at the Lafayette Natural History Museum suggested that Acadians brought the tradition with them when they were exiled from Nova Scotia. Perhaps Africans influenced the tradition because today the Creoles celebrate New Year's Day with reunions, gifts, and feasts.

The celebration that surrounds the Ti-bonhomme de Janvier is both a calendar custom and a religious event. The fact that there is confusion over the origin or exact purpose of this tradition points to it actually having both elements. One of the most valuable functions of the celebration was to bring both the nuclear and the extended family closer together with God and each other. Unfortunately, times have changed and few families are able or willing to celebrate New Year's Day in this truly special way. For example, in my family we have not held a reunion on New Year's Day since my Pa-Pa (grandfather) died in 1985. The reasons for this abandonment of this tradition are hard to single out. I guess that as a culture evolves some customs are phased out and others develop to replace them. It is just hard to imagine how a tradition that has brought joy to so many children and unity to so many families can almost die out in the course of two generations or that something better will ever come along to replace that "Little Good Man of January."

CERTIFICATE ACADEMY OF ST. MARTINVILLE

(Attakapas)

[From the New Orleans *Louisiana Courier*, June 12, 1818.]

submitted by
Glenn R. Conrad

The undersigned certify that having been present at the public examination of the students of the St. Martinville Academy they have been highly gratified during the whole ceremony. They congratulate the public in general, and the parents of the youth in particular, on the readiness with which they have answered the different questions put to them, and on the skill they have displayed on the occasion.

His Excellency, governor Villeré, the father and friend of the Creoles, and the protector of arts and sciences, has had the goodness to delay his departure for one day, in order to judge by himself of the progress of the pupils. He did not leave the room during the whole examination, to which he has paid the greatest attention, and upon which he has bestowed the most flattering eulogy.

The trustees and pupils of the St. Martinville Academy, impressed with a due sense of gratitude for the interest which his excellency has been willing to take to their rising graduation, beg leave to tender him their united thanks for the honor conferred upon them on that day.

This academy in which are taught the most important branches of education, presents solid advantages and claims in every respect public attention.

We do not hesitate to declare that the high reputation which it enjoys is the result of the native genius of the Creole, when properly and skillfully managed.

(Signed)	Gabriel Isabey, Pres.
	Gabriel Fusillier
	Paul Briant
	David Rees
	Ramus Davis
	Louis Judice

Written and signed in public audience at St. Martinville, the 1st of June 1818.

ALEXANDRE DARTES (III) AND ANASTASIE HEBERT DARTES A VERMILION PARISH LOVE STORY

by

*Francis L. Meaux and Purvis J. Hebert**

The wedding at the Church of Saint Mary Magdalene in Abbeville was a modest one by current standards. For the young bride and groom, who had met just three months before at a wedding dance, it was a sacramental testament to a love that was to endure and prosper for nearly 75 years in the prairies of Vermilion Parish, Louisiana. The tears of joy for this Easter Sunday union on April 21, 1862 were soon followed, however, with the deep sadness of separation. When 18-year-old Alexandre Dartes (III), married 16-year-old Anastasie Hebert on that spring day, he had little forethought of the forces soon to affect both him and his young bride. Within five weeks of their marriage, Alexandre, who was called DeDe by friends and family, was caught up in the civil conflagration that had begun 12 months before at Fort Sumter, South Carolina.

Alexandre left his new bride and reported for basic training on May 26, 1862, to the newly formed Camp Pratt. It is probable that at the same time of his wedding he was already an active member of the Louisiana Militia. (This view is supported by records which indicate that Alexandre was ordered on June 24, 1861 by a Captain Lorenzo C. Rice of the Louisiana Militia to attend a drill on Saturday, June 29, 1861 at the home of a Demosthene Meaux). Camp Pratt was established by order of Governor Moore as a camp for instruction of conscripts in Louisiana living south of the Red River and west of the Mississippi. It was named for Brig. Gen. John G. Pratt who lived near Grand Coteau and commanded the 9th Brigade of the Louisiana Militia; he was the camp's first commander. Though just opened, Camp Pratt swelled to a size of some 6876 men from 18 parishes by July 1862. The camp was located on the southwest side of Lake Tasse, now known as Spanish Lake, in Iberia Parish. There is little doubt that General Pratt allowed his new recruits some opportunity for passes; and Alexandre took every opportunity to visit his new bride in the neighboring parish during the summer of 1862. Proof of at least one such visit was born to Alexandre and Anastasie on May 14, 1863,—their first child, Aspasie.

Unfortunately, the war he was now a part of would deny his presence to Anastasie at the birth of Aspasie; and whatever occasional brief encounters occurred in the summer ended abruptly and, no doubt, painfully for Alexandre and Anastasie in the fall of 1862.

* Francis Leon Meaux is a great grandson of Alexandre and Anastasie Dartes. He is a clinical Psychologist living in Atlanta, Georgia specializing in marital and family therapy. Purvis Hebert is married to a great granddaughter of the couple. He is an accomplished genealogist who is responsible for the extensive research that went into this article.

Alexandre departed Camp Pratt on October 15th and was shipped to Vicksburg where he arrived 7 days later. On October 26th, he was assigned as a private to Company I, 1st Regiment, 1st Louisiana Heavy Artillery (Regulars), Confederate States Army.

Anastase continued to live with DeDe's parents. Alexandre Dartes (II) and Marie Adeline Broussard had married on December 13, 1841. They had 6 children of whom DeDe was the eldest. Their second child was Marie Uranie who was 17 in the fall of 1862; she had married Francois Leger in 1860 and was likely no longer living at home. The remaining 4 children probably remained on the family farm near Abbeville with Anastase and their parents; these were Marie, age 16, Jules, age 14, Valerien, age 12, and Eugenie, age 10. Family history also indicates this modestly successful family also owned a few slaves. Anastase (born on May 15, 1845 to Cesaire Hebert and Marie Aspasie Trahan), who grew up in Mouton Cove south of Abbeville near Vermilion Bay, spent the winter of 1862-63 consolidating her friendship with her new in-laws and preparing for the birth of her daughter. The excitement of expectant birth was tempered for all by Alexandre's absence and fears for his well-being. During this period, Major General Grant was commander of Union troops preparing to lay siege to Vicksburg.

Although Alexandre did not know how to read or write, he maintained a correspondence with his bride by dictating to a literate member of his Company. One letter to his wife, dated April 3, 1863 has survived. An English translation of the original French is reproduced here in its entirety.

Vicksburg, Miss. April 3, 1863

My dear spouse,

It is with pleasure that I can give you news of myself which is very good at the present. My dear friend you tell me that the letter you sent me dated January 1st gave me much sorrow. But no, it was only to tell you the truth. I do not feel sorrow for myself, because I believe that anyone who does would die. My dear wife do not feel sorrow for me. You believe I am discouraged; but to the contrary I am always encouraged. But you I believe to be hopeless. Take then courage instead of grieving. You tell me that it is courage I lack that prevents me from going to see you. Do not believe that; it is only the occasion; but as soon as the Yankees are driven back before us I believe that we will take it. But I believe that the Yankees are there for a while. You ask me if it's true that there are 400 Yankees at Vicksburg. No, it's not true. You say that you take your sorrows in patience and that you put them in the hands of God; I do also. You say that you pray to God for me; that gives me great pleasure. Yes, my dear friend, pray always. You know that God always grants your prayers when they are well intentioned. Anyway, we receive consolation on earth. God will reward us in Heaven because God always grants prayers in the manner most helpful to our faith.

My dear wife, some news of the war; there is not much since we are here. We sank a Yankee gunboat about the 25th of March. They had tried to pass two gunboats at Vicksburg and our battery sunk one and the other passed but was severely damaged. We are told that there are some Yankees at the Yazoo River and that they are looking for a fight. These days the Yankee General says that he will fight to the last man to take the Yazoo. I believe that if they take the Yazoo that the

war will not last long. We talk a lot about peace. I do not know if this is to encourage us or not. I want to give you news of Sazarin. He is well. We are together at present except we are not in the same company. We see each other every day. I am working trying to enter the same company with him. He says to tell PaPa that he must fatten a turkey because upon his arrival he will go spend an evening with him. He thinks that this will be before long. He sends you his compliments my dear wife. I close my letter with a thousand kisses from the bottom of my heart hoping to kiss you myself and to hold you tightly in my arms.

I remain your devoted husband for life who loves you and will love you always.

Alexandre Dartes

The letter speaks eloquently of Alexandre's love for Anastasie. He is clearly aware of her grief and attempts to comfort her in her "hopelessness." It also provides testimony to the Faith which both turned to in these uncertain circumstances. It is also apparent that Alexandre's unit was aware of some imminent action against Vicksburg by The Union Army.

Another letter, written on the same date to Alexandre's parents also survives.

My dear papa, it is with pleasure that I am able to send some of my news which is very good at the moment. I hope my letter finds you in good health. My dear papa, I received the letter you sent me. It gave me great pleasure to know that you are well and you say that it is the first letter that you have sent me. I find it very hard that the father and mother that I love so much do not send me their news more often. My dear mother, you have given me some of you news only once. I would be so happy if you would talk to me in each letter that I receive. My dear father, you tell me to write to you if I am glad that you have sold my horse. Yes, I am well satisfied and I thank you very much. You tell me also that you are in the market to buy me a pair of oxen for loads of corn. I would be very glad if you could succeed. My dear papa, you tell me that you are taking care of my animals. That gives me great pleasure. Do as though they belong to you. My dear papa, you must take money for the sale of the horse to pay for the money you loaned me for the house. If you sell some calves sell one for me to pay for the money you sent me. If you are able to sell another one of my horses sell it at the price best suited to you. My dear papa, if you would see me you would find a change as I am big and fat. I weigh 150 pounds. I who weighed 119 pounds before I left. Kiss my dear little sister for me. I finish my letter in kissing you with all my heart. Kiss my dear mother for me. I am hoping to go shake your hand in person. I remain your devout son for life who loves you and who will love you always.

Alexandre Dartes

In addition to providing a small window on the agricultural transactions which Alexandre's father executed on his son's behalf, this letter reveals the warmth and affection which DeDe had for his father and mother. Although DeDe deeply missed both wife and family, he apparently didn't miss any meals.

Whatever physical comforts he and the Confederate Army at Vicksburg enjoyed in early spring disappeared as summer approached. Grant assaulted Vicksburg and when direct attacks failed, he began a siege of the city in mid-May, 1863. A granddaughter recalls stories related by DeDe of the desperate hunger he experienced during this time. He related to her that they were forced to shoot and eat their horses.

The siege lasted until July 4, 1863 when Vicksburg was surrendered to Grant. Unit records indicate that Alexandre was paid bi-monthly by a Captain Purvis (Captain Purvis, the paymaster, was probably the Company Commander as well) from October 31, 1862 to April 30, 1863. By April 30, Grant's assaults on Vicksburg had begun. Company muster rolls indicate that Alexandre is listed as present until June 30, 1863. From June 30 through December, 1863 he is listed as "absent without leave since the fall of Vicksburg. Supposed to have gone to Louisiana." This would have been a welcome turn of events for Anastasie. Unfortunately for her, Alexandre did not return to Louisiana. He was captured by Union forces and appears on a Union Roll of Prisoners of War as captured on July 4, 1863. He did not sign an oath of allegiance to the United States which would have resulted in the granting of a pardon and the issuing of a parole with the stipulations that he could not rejoin Confederate forces. Instead he was taken as a prisoner of war on July 18, 1863, to Memphis, Tennessee. From there, he was transferred to Gratiot Street Military Prison, in St. Louis, Missouri, on July 26, 1863. Five days later, he was forwarded to Camp Morton, Indianapolis, by order of a Lieutenant Colonel J. O. Broadhead, Provost Marshal, General Department of the Missouri.

Since Confederate records continued to list him as AWOL through 1863 (the January/February 1864 Company I muster roll states that Alexandre was "dropped from the rolls by order of the Executive Officer"), Anastasie was unaware of his safekeeping by Union forces for the remainder of the war. Whatever hope was rekindled by Alexandre's April 3rd letter in the heart of the "hopeless" Anastasie was likely extinguished over the next three years. As the years passed—'63, '64, '65—with no word and the mounting stories of loss and death accompanying the defeat of the Southern cause, DeDe's family came to believe that he too was among the many missing dead. On April 9, 1865, General Lee surrendered to General Grant. Two years had passed since the receipt of the last letters from Alexandre. Both Anastasie and DeDe's mother took to wearing the customary black garb of loss. But some small hope still existed. A granddaughter of Alexandre and Anastasie, Lillian Broussard Meaux, recalls a frequently retold story of her grandmother's. Early one morning in 1866, Communion Mass in Abbeville; and DeDe's mother responded by revealing a dream she had just had. She dreamt that her son DeDe had returned while all of the slaves were eating breakfast. (Although officially freed, the former slaves had remained to work for the family.) Anastasie went on to Church; and as she looked down the main street of Abbeville she saw her disheveled husband entering the town. The excitement of that moment can only be imagined; but, as Anastasie related to her granddaughter many years later, she sent a rider ahead to tell Alexandre's mother the good news lest she die from shock; and when the rider entered the farmyard with the news, the former slaves were, in fact, all seated eating breakfast. Like many Confederate soldiers released on the eastern side of the Mississippi River without a horse or money, Alexandre had to work for extended periods to earn passage downriver and eventually made his way back to Abbeville.

At last, this still young couple was able to begin the shared life to which they had committed nearly 4 years earlier; eventually building their own rural homestead in the Maurice area. In addition to Aspasie, they had 14 more children. Church records, however, indicate only 12 (Jules born in 1867, Eugenie, 1868, Anastasie, 1869, Aurelie, 1870, Marie Edna, 1873, Arthur, 1876, Felix, 1877, Emela, 1879, Louisa, 1881, Onezime, 1882, Joseph Avery, 1885, and Gabriel, 1886); it is likely that the other two died at or near the times of their birth. Of their 15 children, records indicate that 11 married.

Apparently, Alexandre was an industrious farmer. Although prosperous by the day's standards, Alexandre and Anastasie's life together contained its share of the struggle and pain familiar to rural South Louisiana in these pioneer times. Their third child, Eugenie died in 1869 at 17 months of age. Two other recorded incidents help to underline the hardships of DeDe and Anastasie's lives. In a 1970 interview, Felix, the couple's 8th child described a particularly severe winter when his father would have been in his early 50's. "The winter cold took most of the cattle . . . we did not have sheds. They all died in a bunch; they were found near a coulee. That was the biggest snow I have ever seen. Papa (DeDe) had a yard of approximately five acres around which he had thrown 6" planks. The depth of the snow was even with the planks. We raised crops also, but that year, the crops did not do well. The cold had killed the crops at the base. There were no wire fences . . . and the animals (that survived) ate the crops that were left." Another pointed example was provided by Aspasie's daughter, Emeritte Broussard, who related that in 1898, her grandparents lost their oldest son, Jules. Jules, 32, was cutting a tree. "When the tree started falling, he turned his head to holler at his mules, and the tree fell on him. They brought him home on a horse drawn work sled." (Aspasie, the daughter conceived in the summer of 1862, had already died four years before in 1894 three months after giving birth to Emeritte who was then raised by Alexandre and Anastasie).

Although Alexandre was illiterate, he apparently valued education, (Anastasie both read and wrote French; and a valuable possession was her French Bible); and he employed tutors for his children. His son Felix recalled that instructions in French would be "atop the house in the attic. Other children from the area also came for instruction. Papa would furnish the instructors a room and he would feed them. They would stay for a while, then go away and come back." The children grew, married, and confronted their own struggles, and, as noted already, several died. Louisa died while giving birth to her second child. DeDe and Anastasie, however, continued to celebrate their life together well into the 20th century.

On Sunday, May 19, 1935, the *Beaumont Enterprise* ran the following headline: Seventy-third Anniversary of Wedding Observed by Vermilion Parish Couple. The couple was Anastasie and Alexandre Dartes. By then, they had moved to a small house adjacent to their daughter Emela and her husband, Leon Broussard. The *Enterprise* reporter noted that they continued to be in good health at 92 and 90 years of age. At that time, 6 of their children were still living with 83 grandchildren, 151 great grandchildren and 20 great great grandchildren—a formidable legacy of their love.

Alexandre died on November 14, 1936; he was 94 years old. Anastasie died on March 30, 1942; she was 96. Before her death she buried 10 of her 15 children. The story of these two Vermilion Parish pioneers has been told countless times on "galleries" throughout South Louisiana to hundreds of descendants. I consider myself privileged to be among them.



Above: The Little Red Church, Bellevue, Louisiana, October 1994.



The Little Red Church Cemetery. Tombs of the Childs and Young families are in the foreground.

THE LITTLE CHURCH

by
Alvin Y. Bethard

The little church of long ago was not a structure huge.
It had no hired singers nor other subterfuge
To get the people to attend. 'Twas just a simple place
Where every Sunday we were told about God's Saving Grace.
—Author Unknown

On Highway 182 about seven miles south of Opelousas there stands a little brick church building whose unusual metal spire attracts the attention of most passersby. This church is also unique in its history and its continuity. It has no pastor, no deacons, and no Sunday school. It has only one scheduled worship service each year. Yet, it had a large "congregation" whose members hold it close to their hearts. Their determination, their hard work, and their generosity keep the church and its ministry alive.

Following the War For Southern Independence several families moved from other states to Prairie Bellevue in St. Landry Parish to start life anew. Among them were the Trumans from Missouri, the Daly Family from Kentucky, the Wilson and Childs Families from Arkansas, the Carsons from Tennessee, the Bailey Family from Alabama, and the Dimmicks from Pennsylvania. These and other families were members of various Protestant faiths.

During the dark days of Reconstruction that followed the war, the citizens of Prairie Bellevue recognized their need for a community meeting hall and burying ground. On August 14, 1876, "The Bellview (*sic*) Hall Association" was legally incorporated. Its stated purposes were "to extend the advantages of a religious and secular education, to provide appropriate and suitable ground for burial of the dead, and to build a good and commodious house for the use of the church, school and Grange." Signatories of the incorporation papers were James J. Bailey, The Widow Boutte, E. P. Carson, Addison Dimmick, J. S. Hazelwood and C. J. Hundley. (Bailey had been an officer in the Confederate Army and Dimmick was a former Union officer.) Dr. Ira E. Shute was president of the association.

Addison Dimmick donated the use of a portion of his property to the Association. A two-storied frame building, painted red, was erected, the first floor being used as a church and the second floor used as a school. A cemetery was begun. (The tombstone with the earliest date of death is that of Quincy Tatum Boring, who died July 9, 1873, indicating that his remains were moved there from another location or that the cemetery was established prior to 1876.) In 1928 Frank Dimmick, Addison's son, donated ownership of the property to the inhabitants of the Bellevue Community with the provision that ownership would revert to the donor or his heirs should the property cease to be used for religious worship or as a community center or gathering place. In 1958 the heirs of Frank Dimmick legally amended the 1928 instrument of donation to remove the reversion clause.

Until 1922 the youngsters of the Bellevue Community learned their ABC's and 1-2-3's at "the little red schoolhouse." One of those youngsters was Francis Marion Carson, who became principal of Hamilton Training School at the University of Southwestern Louisiana in Lafayette. Some of the teachers who are remembered were Mrs. T. A. Cooke, Mrs. W. W. Daniel, Miss Florence Hazelwood, Miss Annie Higgins, Mrs. F. F. Hollier, Miss Pattie Price and Miss Wardella Turner. The teachers boarded with the Frank Dimmick family.

In 1922, when the school was no longer needed, the second story was removed from the building. the resulting one-story structure continued to be painted red and became known as The Little Red Church.

Rev. D. B. Cargill pastored the church in its early years. Subsequent pastors included Rev. I. O. Alexander (Presbyterian), Rev. D. B. Boddie (Methodist), Rev. Jolly Harper (Methodist), Rev. S. O. Olivier (Baptist) and Rev. C. B. Tombs. Zenon Boutte was superintendent of the Sunday school for 40 years. Alice and Annie Higgins taught Sunday school. Mrs. P. G. Walker was the organist.

Names of some of the families active in the church over the years were Arnold, Bailey, Boring, Boutte, Burleigh, Carson, Castille, Childs, Daly, Dimmick, Griffith, Johnson, Harper, Hazelwood, Higgins, Horn, King, Montgomery, Phillips, Ruddock, Saint, Stanford, Sudduth, Walker, Wilson, and Young.

For over 65 years regular Sunday services were held at the church. When the United States entered World War II in 1941 most of the young people of the community left for military service or war-related work. Gasoline rationing made it difficult for the rural families to drive to church. Eventually services were suspended for the duration of the war.

After the war an attempt was made to revive the use of the church. Several factors contributed to the failure of this effort. Many of the young people did not move back to Bellevue after the war. The church had been a union church for the various Protestant faiths. Since its founding in 1876 churches of different denominations had been organized in Opelousas, Church Point, and other area towns. The automobile and paved roads made it easier for the residents of Bellevue to drive to these churches. The last service was conducted by Rev. I. O. Alexander, the Presbyterian minister at Opelousas, in 1947.

As the years passed the residents of Bellevue watched as the aging church building deteriorated. Finally they decided to do something about it. On January 20, 1957, twelve people met to discuss the future of the church. Those present were Mr. and Mrs. C. M. Carson, Mr. and Mrs. Hamilton Burleigh, Mrs. Bill Foret (nee Katie Boutte), Otis Dimmick, Mrs. V. C. Reid (nee Olivia Carson), Mrs. Preston Clay (nee Thelma Arnold), Mrs. Bill Blanchard (nee Margaretta Carson), Miss Faye Carson, Ira Burleigh, and Miss Ivy Mae Burleigh.

On March 15, 1957, a general meeting was held to make plans to rebuild the church. Hamilton Burleigh, who had served as custodian of the church and cemetery since 1939, was in charge of the meeting. The following building committee was appointed: Ira Burleigh, Chairman; Miss Ivy Mae Burleigh, Secretary-treasurer; Otis Dimmick; Mrs. Preston Clay and Mrs. A. J. Castille (nee Celeste Boutte). The members of the Finance Committee were Mr. and Mrs. Charles Bourque, Mrs. Hamilton Burleigh, Louis Burleigh, Miss Ivy Mae Burleigh, Miss Irene Shute and Mrs. Lee Wilson. Pat Higgins, Francis M. Carson and Miss Faye Carson assisted the two committees in planning the building.

After a year of hard work by these committees and others, and with generous financial support from former members and other interested people, a new brick building stood on

the site of the old frame church. The new building conforms in size and layout to the old church. The handsome metal spire was salvaged from the old church and sits atop the new steeple. Green metal shutters protect the windows. In the small foyer and the sanctuary are rubber-tiled floors and a varnished plywood ceiling. The pulpit, Pulpit Bible and *Cokesbury Worship Hymnals* from the old church are in place. A piano was obtained by Francis M. Carson and his niece, Miss Faye Carson. A marble cornerstone is inscribed, "Bellevue Union Red Church. Rebuilt 1957." The new facility was erected at a cost of \$8,500.00.

On Sunday afternoon, March 16, 1958, a dedication ceremony was held. Once again the music of old-time Protestant hymns floated out across Prairie Bellevue as an estimated 500 people from throughout Louisiana, Texas, and Mississippi lifted their voices in praise. Rev. I. O. Alexander, then living in Oakdale, delivered the sermon. Assisting ministers were Rev. Hiram Reeves of the First Presbyterian Church of Opelousas, Dr. Percy Corkern of the First Baptist Church of Opelousas and Rev. T. E. Edmonson of Sunset. Algy Rose of Opelousas directed the singing and rendered a solo, "When the Roll Is Called Up Yonder," accompanied by Miss Janie Harmon of Baton Rouge. Miss P. G. Walker of Bellevue, former church organist, and Mrs. Fred Hollier and Mrs. T. A. Cooke of Opelousas, former teachers at the school, were present. A covered dish luncheon was enjoyed prior to the service and an offering of \$227.00 was collected for the maintenance of the church and cemetery.

Since 1958 an annual homecoming has been held at the church on the second or third Sunday in April. Prior to the 2:00 pm worship service, many of those attending enjoy picnic lunches on the church grounds. Rev. Leonard Swinney, a retired Presbyterian minister, preached the annual sermon for many years. In recent years service has been conducted by Rev. Mark Duncan, pastor of Westminster Presbyterian Church of Opelousas, or Rev. David Prell, pastor of the First Baptist Church of Sunset. The singing is led by Wayne Gilmore of Opelousas. "The Little Brown Church in the Wildwood" is always sung, with "red" being substituted for "brown." A brief memorial service is held for those who have died in the preceding year and an offering is received for the upkeep of the church and cemetery. Miss Ivy May Burleigh, who has served continuously as secretary-treasurer since 1957, presents a financial report. Those who cannot find seats within the church gather outside of the open windows to hear the services. Often people from out-of-state are present and some families plan reunions to coincide with the church homecoming.

Before and after the services, the people visit the cemetery. Most families bring floral arrangements for the graves of their loved ones. As they walk slowly among the tombstones, they talk about who was married to whom, which families were related, illnesses that were fatal and other memories of past decades. Always admired are the crepe myrtle trees which were donated and planted by Francis M. Carson.

Through the efforts of Clarence "Kir" Carson, the cemetery was surveyed in 1987 by students at the T. H. Harris Vocational School in Opelousas. A perpetual care fund has been established and space is available for interments. A census of the cemetery made by Miss Kathleen Stagg and Miss Estelle Perrault in 1993 and 1994 lists 160 marked graves.

J. Frank Ard, Sheriff of Lafayette Parish from 1930-1932 and a state representative from 1932-1936, and Dr. J. Boring Montgomery a prominent Lafayette physician, are buried there, as is Major James J. Bailey of the Quartermaster Department of the Confederate States Army. (Addison Dimmick, the former Union lieutenant, and his son Frank, who donated the land for the church and cemetery, are resting in a small family

graveyard less than a mile away.) The tombstones of J. B. Childs and his son Thomas show that both died on September 9, 1924. They were killed by Joseph Cormier at the Plaquemine Point Polling Place in what the Opelousas *Clarion-Progress* called "one of the fiercest gun battles fought in St. Landry Parish."

From my personal perspective, the most important person interred in the church cemetery is Dr. William Childs, who was born in Arkansas in 1850 and died in 1921. Dr. Childs was my maternal grandfather's uncle. He delivered all ten of my grandparents' children.

The descendants of the founders of the Little Red Church are grateful for the rebuilt church, the well-kept cemetery and the annual homecoming. They represent so much of our family, cultural and spiritual heritage. They remind us that our ancestors knew and trusted God and tried to live in accord with the teachings of his Holy Word.

The many new homes along Highway 182 indicate a growing population in the Bellevue area. Perhaps the day will come when weekly Sunday services will again be held at the Little Red Church.

FROM OLD RED TO THE SABINE. EXPERIENCES OF A WESTERN TRAVELLER

by
Keith S. Hambrick

On the Travel,
March 3, 1874.

Editor Democrat—

Reminiscences of events which have transpired years ago; impressions of great men or world-renowned spots, are not generally sought after by journalists with that peculiar avidity of detail which does ever characterize the profession in those points of information which cater to and are dashed up and flavored to suits popular taste. Oftentimes under the simple and seemingly meaningless caption of "Impressions" and "Observations" are contained many useful and interesting suggestions.—We assert this, not for the purpose of intending that such hints may be obtained from these our impressions, but only to enlist and engage attention from our readers. This will serve as a prelude to what your correspondent desires to convey through your columns.

LEAVING NEW ORLEANS,

with its din, bustle and confusion, with its smoke and gaseous vapors, bidding farewell to its odoriferous (!) scents, we ascended the turbid waters of the Mississippi on board that elegant, fleet craft, the *La Belle*.¹ Soon we found ourselves in the waters of "Old Red," making quick headway for Alexandria. Here we arrived early in the morning. Whom and what we saw—what our impressions were on that murky, misty morn on first catching a glimpse of your town, dear Editor, we shall not here describe, but reserve for some future letter. Our main purpose is to give our impressions of whom and what we saw, or rather take a glance at matters and things

¹The *LaBelle*, W. T. Boardman, Captain, was a regular steam packet from New Orleans to Shreveport and points in between. The steamer left New Orleans on February 28 at 5 p.m. *New Orleans Daily Picayune*, February 28, 1874.

FROM THE RED RIVER TO THE SABINE.

Leaving Alexandria early in the morning, riding a fine bay mare, we set out on our tour of observation. Ascending the bayou, as it is termed in your country, we rode along leisurely, noticing to our right and left the large and extensive plantations which once, in ante bellum days, betokened wealth and prosperity, but now prove only too conclusively that labor is wanting. The strong and sinewy arm, the bone and muscle of the hardy emigrant is required to bring these plantations from their present uncultivated and deserted state to their primitive flourishing condition. Every now and then, hid amid a grove or cluster of magnolias, we spied comfortable and spacious mansions which, by reason of their neat exterior and princely seclusion, bespoke the fact that these were once the abode of those who rested in the lap of luxury.

M'NUTT'S HILL.

We soon reached the pinewoods at what is called McNutt's Hill,² and here from that somewhat elevated position we surveyed the surrounding country. Having delayed on our ride during the day, evening now fast approaching, found us here. The scene, as we stood on the projecting height, was one worthy of a painter. The sun was just setting. Sinking in his golden couch, he tinged with mellow-tinted and golden colors the over-hanging clouds. Away to the distant East the sky was of a purplish mist. The fantastical and grotesque imagery of the heavens, the lofty range of pictureque objects hanging o'erhead, reminded us of that passage in the "bard of Avon"—

"Sometime we see a cloud that's dragonish;
A vapor sometime like a bear or lion—
A towered citadel, a pendant rock—
A forked mountain, or blue promontory
With trees upon't that nod unto the world
And mock our eyes with air.
Thou hast seen these signs—
They are black vesper's pageants!"³

Darkness setting in, we betook ourselves to a neighboring house, where we were entertained hospitably for the night. On the following morn we set out on our way, and here we observed closely the character of the country.—Occasionally it is high, at times undulating; again, hilly. Elevated sandy ridges extend over the surface. As a general rule the soil seems well adapted, with proper care, for cultivation. We soon found ourselves in what we were told was Vernon Parish. We were informed that farming interests progressed

²McNutt's Hill is in western Rapides Parish near Bayou Boeuf.

³The "bard of Avon" was William Shakespeare. The selection given is a very slightly Americanized quote from the play Antony and Cleopatra, Act IV, Scene 14, Antony speaking to his friend Eros.

favorably in this Parish.—The people we found to be very hospitable and kind. They are principally of that honest, hard working class, possessing all those qualities which tend to make a people and country desirable and sought after. We would recommend all those wishing to locate in a new country, to move to good and honest Vernon Parish. We also ascertained that in politics, their creed was of the right stripe. In one solid phalanx⁴ at each recurring election, we learned they vote the straight Democratic ticket.

LEESVILLE.

On our way we passed through a neat, flourishing, though unpretentious town, called Leesville. The place occupies a commanding position. In it we noticed a Court House, several stores, a flourishing Academy, and neat dwellings scattered here and there.—Here we remained a day, and formed the acquaintance of several of the citizens. Our first acquaintance was with the medical men of the place, Drs. E. E. and Samuel J. Smart,⁵ whom we perceived to be gentlemen very courteous in their manner toward strangers, and ever willing and ready to give all desired information with regard to the nature and condition of the country.—A young gentleman, by name Mr. Winfree, we found to be exceedingly affable and pleasant in conversation. "Young Tom," as the town folks dubbed him, who gratified us all with his delicious and soothing beverages, will be remembered by any and all jolly sons of Bacchus, and as they press the ruby-tinted, nectareous essence to their lips, or chant and hum old snatches of songs over their jolly glasses, to his health they will drink a bumper. Mr. J. W. Moore,⁶ Deputy Sheriff, we found to be agreeable, and at evening, when the cares of his office were laid aside, we were pleased with the manner in which he began to

⁴A phalanx is a closely assembled group of people.

⁵Dr. Edmund E. Smart, son of John R. and Louisa (Coward) Smart, was an important figure in early Vernon history. He was a graduate from the medical department of the University of Louisiana. In the 1870 census, he is listed as being 37 years old with \$2,000 in value of real estate and \$1,500 of personal estate value. His wife Harriet was 32 and the couple had two children. During his lifetime, Edmund was a member of both the Louisiana House of Representatives and the Louisiana Senate, and was Vernon Parish treasurer for a number of years. Erbon W. Wise, *Tall Pines: The Story of Vernon Parish* (Sulphur, La., 1971), p. 10, hereafter cited as Wise, *Tall Pines; Biographical and Historical Memoirs of Northwest Louisiana* (Nashville, 1890), p. 283, hereafter cited as *Northwest Louisiana*; Census of Rapides, 1870. Vernon Parish was created from western Rapides and southern Sabine and Natchitoches parishes on April 11, 1871.

Dr. Samuel J. Smart was born in September, 1851 in what was later Vernon Parish. He was a well-known and successful physician and was Edmund's brother, *Northwest Louisiana*, p. 283.

⁶Joseph W. Moore (September 29, 1835-January 24, 1914) was born at Westport, County Mayo, Province of Connaught, Ireland. He came to the United States early in life and settled near the present site of Leesville. Joseph served in the Civil War, then in 1866 was elected recorder of Rapides. When Vernon Parish was created, he was that parish's first assessor and tax collector. According to the 1870 census, Joseph, then 34, was a planter with a real estate value of \$3,400. He was married to Eliza, age 31, and had four children. A total of 12 children were eventually born to the couple. Later in life, Joseph became a merchant at Westport in Rapides, then moved to Sugartown in what is now Beauregard. Still later, he moved to Oberlin where he spent the rest of his life. *Lake Charles Daily Times*, January 26, 1914; Census of Rapides, 1870.

worry the quadrupelly extended feline intestines with the caudal appendages of the noble equine. The residence of Judge Bray⁷ lies in the northern portion of the place. Here we were entertained hospitably by the Judge, who enlivened our stay at his home during the evening that we spent with him with his sketches of life in Vernon Parish thirty years ago, when all that is now teeming with life and natural vigor and under the hand of cultivation, then was a howling wilderness. He informed us that where his house now stands, thirty years ago the sharp click of the Indian rifle was heard, as he, with swift foot, pursued the panting deer; that here then the war-whoop of the young brave resounded; here, too, blazed his council fire and stood his wigwam. The Judge is now in old age, but still retains in his disposition all the gayety and bouyance of youth, and his footstep is as elastic as ever. Everything about his home betokens the English gentleman.

VERNON ACADEMY.

During our short stay at Leesville we paid a visit to the Academy, which we found in a flourishing condition and well attended. Its principal and teacher we found to be Williams J. E. Ryan, a graduate of a leading college in the West.⁸ At the time of our visiting the Academy it chanced to be the hour of recreation, and not a little amused were we to see the students engaged in athletic sports, in displaying evolutions upon the gymnastic bar, and performing saltatory feats and aerial motions upon the ropes and rings. Among the many faces we met at this place we remember distinctly that of Mr. James Andrews,⁹ a young limb of the law.—For his cordiality and attention to us we are mindful, and hope and trust that his name may be inscribed bright upon the scroll of those who worship at the shrine of the "zealous mistress" of Justice.

AN INTERESTING DEBATE.

⁷Judge Nathan H. Bray (1803-1875) was originally from North Hampshire, England. He served as the first judge in what is now Vernon Parish. In the 1870 census he was listed as a 68-year-old minister of the gospel with a personal estate value of \$1,500. His wife, Elizabeth, was also from England. *Wise, Tall Pine*, p. 84; Census of Rapides, 1870.

⁸Vernon Academy was a "large and commodious frame school house" erected soon after Vernon because a parish. William Ryan was hired away from Pass Christian College. The school also had a female department under the supervision of female assistants. *Louisiana Democrat*, August 27, 1873.

⁹James Andrews was born in Rapides Parish on February 23, 1847, the son of the Hon. James Rogers and Lucretia M. (Davidson) Andrews. James the father was a planter who served in the state legislature. James the son was the fifth of eight children. At the age of 17, he joined the Confederate Army and served to the end of hostilities. In 1869, he entered the teaching profession and at the same time, began to read law. In 1874, James married Laura Holt and the couple later had three children. In 1875, he was admitted to the bar from the office of T. C. Manning who later became Chief Justice of the Louisiana Supreme Court. Several years later, James served as mayor of Alexandria (1880-82) then became Rapides assessor in September, 1882. He resigned in 1888 and in April of that year became Rapides District Attorney. *Northwest Louisiana*, p. 547.

On the eve of our departure we were fortunate enough to listen to a debate; and much pleased we were to witness the successful management of the same. The question of the evening was: "Resolved that Love wields more power over mankind than Eloquence." The respective contestants were fully equipped and armed to the teeth with arguments. Many a shaft of ridicule was shot from the bow of some unforeseen archer, and rankled no doubt in the bosom of the unhappy victim; others of the combatants, clad in the armor of unanswerable(!) arguments, with knit brows and compressed lips defied the onset of those of the opposing party.—As a whole the debate proved interesting. In the intellectual arena were six doughty combatants, and with knightly courtesy they respectively upheld the cause of Love, that angelic virtue, and Eloquence, the "Heaven-born gift."—In witnessing the powerful thrusts and darts made by those of the affirmative, and the able and skillful manner in which they were met, parried and foiled, one would be reminded of a gladiatorial scene; his memory would revert to the days when the knights of old shivered the lance in the jousts and jilts of the tournament for the sake of their God, their lady and their country, and would conclude that if not such, it was an interesting intellectual combat.

ON THE WAY TO THE SABINE.

The following morning, bidding farewell to the good and kind people of Leesville, who had treated us so well, we continued our route to the Sabine. On the way nothing tended to relieve the eye of the dull and monotonous landscape save the tall pine trees, the jumping of some nimble squirrel from bough to bough, and the twittering of some warbler in the neighboring wood. Having been delayed somewhat on our route, hastening on our way, we managed to reach the banks of the Sabine. This same stream, dear Editor, as is familiar to all of your readers, was once the boundary between the United States and the then Republic of Texas. Crossing, we found ourselves at last upon Texas soil. We proceeded but a short distance into the interior, when, being overtaken by the approaching darkness, we stopped at a neighboring house. It was a beautiful night. From the window of the house where we had quartered we looked out in the quiet and stillness surrounding us. The moon, "pale mistress of night," had arisen, and decking everything in her silvery radiance, surveyed placidly the calm scene, and tinged the gentle bosom of the Sabine. The starry hosts, some golden, some silvery, twinkled and peeped cunningly from their distant height.—The tall, majestic pines, standing along, seemed as stately monarchs or sentinels of the forest, and the gentle wind, with flute-like breezes, played aeolian strains through their leafy boughs. Here closes the description and falls the curtain over the scenes realized and beheld from "Old Red" to the Sabine.

POLL TAX BOOK OF WASHINGTON, LOUISIANA, FOR 1929

by
Alvin Y. Bethard

In the years following the War for Southern Independence the poll tax was one of the devices used by the Southern states to restrict suffrage. In 1898 Louisiana rewrote its constitution and included a poll tax payment provision in the suffrage clause.¹ This provision required all males between the ages of twenty-one and sixty to pay one dollar per year for at least two years prior to each election as a prerequisite for voting. The money was to be used for the public schools of the parish in which it was collected. This provision remained unchanged in the 1913 and 1921 Constitutions, except that women were included in the 1921 Constitution's poll tax provisions.² In 1934, through the efforts of Senator Huey P. Long, the poll tax was abolished in Louisiana by constitutional amendment.³

The following is a transcription of the 1929 poll book of the town of Washington, Louisiana. This appears to be the official record of qualified voters that was furnished to election commissioners. The original book is in the political memorabilia collection of Lafayette Attorney W. Thomas Angers, who graciously permitted this copy to be made.

ON THE COVER: Primary Poll Book, Washington Poll Book, Ward 5, Precinct 1, Parish of St. Landry. For town elections. To be segregated from precinct voters.

STAMPED ON THE BOTTOM RIGHT CORNER OF THE COVER: You can get this from Jacob's News Depot, Co., Opelousas, La.

INSIDE FRONT COVER: Opel., La., March 26/29. I hereby certify to the foregoing to be a true copy of reg. of Ward 5, Precinct 1, in which Washington is a part thereof.

W. W. Gelvin, Registrar

City voters has to be segregated from ward voters.

NAME	AGE	DATE TAX PAID	
		1927	1928
Albonese, Jos.	57	12/20	

¹Ogden, Frederick D. *The Poll Tax in the South*. University, Alabama, University of Alabama Press, 1958, pp. 2-3.

²Dart, Benjamin Wall, ed. *Constitutions of the State of Louisiana and Selected Federal Laws*. Indianapolis, Bobbs-Merrill, 1932, pp. 234-5, 637-8, 694.

³*Ibid.*, Ogden, pp. 179-182.

Allen, Howard	36	12/31	
Ardoïn, Alex	50	11/7	12/31
Ardoïn, Mrs. Alex	49	11/7	
Ardoïn, Ambroise	60		Over Age
Ardoïn, Henry	22		
Ardoïn, Ulyss	28	11/3	12/3
Astor, Tony	29	12/30	1027
Aymond, Mrs. A. E.	32	12/12	12/20
Bailey, G. L.	28	12/23	12/28
Bailey, Mrs. G. L.	23	12/23	12/28
Baillio, G. R.	64		Over Age
Baillio, Walter	31	10/13	12/28
Bertrand, Margaret	21		
Blanchard, Geo. C.	37	12/5	12/3
Blanchard, Mrs. G. C.	37	12/5	12/3
Bordelon, Albert	40	11/7	12/5
Bordelon, Eller	21	11/7	12/31
Bourdreau, G. F.	56	10/13	11/8
Bourdreau, Mrs. G. F.	41	10/13	
Boudreau, Kirtley A.	21		
Breaux, Ivy	21		
Briggs, Henry W.	52	11/5	
Briggs, Mrs. Henry W.	41	11/5	
Briggs, W. L.	21		
Briggs, William	56	12/31	
Briggs, Mrs. William	47	12/31	12/24
Briley, Clifton	29	12/23	12/24
Briley, Mrs. Clifton	33	12/23	
Briley, Melvin	27	12/24	
Briley, Mrs. Melvin	21		
Brown, J. N. (M. D.)	49	11/18	12/7
Brown, Mrs. J. N.	48	11/18	12/7
Carrier, P. E.	73		Over Age
Carrier, Mrs. P. E.	59		Over Age
Carriere, Dorestant	45	12/5	
Carron, A. J.	72		Over Age
Clements, Leon	21		
Cooke, H. D.	45	12/21	12/24
Cooke, Mrs. Hattie M.	52		
Cooke, Thomas A.	48	11/16	12/8
Cormier, Alfred	29	12/19	12/27
Cormier, Mrs. Alfred	31	12/19	12/27
Cortaire, Sayuse	29	10/1	12/15
Crawford, W. M.	63		Over Age
Darbonne, Mrs. Alice	75		Over Age
Darbonne, E. Batmonce	57		

David, Felicien	67		Over Age
David, Mrs. Felicien	63		Over Age
David, Henry E.	23		
David, John	21	11/18	11/13
David, Joseph N.	30	11/18	11/9
David, Peter	35	11/18	11/7
David, William	28	10/3	11/12
Delafofst, Granier	28		
Delafofst, John	33		12/21
Denusser, Dominique	27		12/20
Derbis, Joseph P.	37		12/31
Deshotel, Alfred	48	9/26	
Deshotel, Armond	33		12/20
Deshotel, Mrs. Armond	31		12/20
Deshotel, Arthur	37	11/7	11/5
Deshotel, Mrs. Arthur	36	11/7	11/5
Deshotel, Aubin	28	10/19	
Deshotel, Henry	26	12/12	12/17
Deshotel, Mrs. Henry	21	12/12	
Deshotel, J. E.	59		Over Age
Deshotel, Wilford	32	12/30	
Deshotel, Mrs. Wilford	33	12/30	
Deville, Julian	38	12/18	11/5
Deville, Numa	49	11/17	12/31
Deville, Mrs. Numa	38	11/17	12/31
Deville, Oscar	47		
Deville, J. R.	40	12/22	12/22
Deville, Mrs. J. R.	36	12/22	12/22
Doucet, Jessehaim	44	12/21	
Doucet, Mrs. Oscar	49	12/21	
Dufilho, John M.	52	12/19	12/22
Dufilho, Mrs. J. M.	41	12/19	12/22
Dunn, J. A.	21	10/8	10/8
Dunn, P. S.	44	9/26	11/15
Dupre, Mrs. Eddie	37	12/20	12/20
Dupre, Rene	40	12/31	10/15
Durio, D. A.	52	11/30	12/1
Durio, O. A.	56	12/8	11/7
Durio, Mrs. O. A.	50	12/8	11/7
Elter, C. A.	49	12/29	
Elter, H. B.	47	12/29	11/21
Elter, J. William	52	12/21	12/31
Emick, John	24		12/24
Fontenot, A. B.	52	12/22	12/11
Fontenot, A. L.	35	12/26	
Fontenot, Mrs. A. L.	31		

Fontenot, Armille S.	21	12/31	
Fontenot, Mrs. Armile	21		
Fontenot, Don J.	35	11/5	
Fontenot, Mrs. Don J.	26	12/31	
Fontenot, Durrel	23	12/7	
Fontenot, F. S.	60		Over Age
Fontenot, Fabus	26	12/29	11/10
Fontenot, Houston	39		
Fontenot, J. L.	74		Over Age
Fontenot, Mrs. J. L.	69		Over Age
Fontenot, Jos. B. S.	41	12/23	
Fontenot, Oscar	25	12/5	12/31
Fontenot, Mrs. Oscar	26	12/31	
Fontenot, Mrs. Pelham	41	12/18	
Fontenot, Ulysse	30	11/5	11/23
Fontenot, Mrs. Ulysse	22	12/31	
Forest, Alfred	30	12/21	12/29
Forest, Mrs. Lodie	28		
Fortinbury, J. W.	38	11/18	12/29
Gay, W. B.	54	12/13	12/13
Gay, Mrs. W. B.	32	12/13	12/13
Geatreoux, Firman	22	10/25	
Genussa, Dominique	26	12/26	12/31
Genussa, Frank	58	12/2	Over Age
Gibson, C. P.	32	12/5	11/22
Gibson, J. E.	25	11/19	11/13
Gibson, M. N.	63		Over Age
Gibson, W. M.	37	12/2	12/21
Gibson, W. A.	29	12/10	12/11
Gibson, William	39	12/2	12/1
Gibson, Mrs. William	37	12/2	12/1
Goings, J. A.	45	10/26	12/5
Goings, Miss Edith	58	12/26	
Goings, Mrs. Marsh.	82		Over Age
Gonor, Jeff	54	11/11	
Greenlee, F. P.	34	10/29	12/31
Guidry, Miss Rose	21		
Guillory, Adam	33		
Guillory, Mrs. Alcide	63		Over Age
Guillory, Antoine	34	12/19	
Guillory, Erast	31	11/11	12/18
Guillory, Frank	32	11/18	12/26
Guillory, Gilbert	21		
Guillory, Jessie	24	10/11	
Guillory, Rene	28		
Guillory, Theodore	33	12/26	12/26

Guillory, Mrs. Theodore	39	12/26	12/31
Guillory, Villin	45		
Hargruder, Felix	49	12/2	12/18
Hargruder, Hilton	21		12/31
Harmon, G. C.	40	10/7	11/13
Harry, Robert	68		Over Age
Harry, Mrs. Robert	66		Over Age
Himel, A. C.	30	10/17	
Huckby, A. L.	49	12/10	12/18
Hugust, Henry	49	10/12	11/15
Hugust, Miss Hattie	21		
Hugust, Rene	24	10/17	
Humonel, B.	67		Over Age
Hutchin, Frederick	37	11/17	11/17
Johnson, Adam	37	12/8	12/29
Johnson, Mrs. Adam	37	12/8	12/29
Johnson, Aday	37	12/8	
Johnson, Eldridge	21		12/29
Johnson, Emile	31	12/2	12/31
Johnson, Millard	34	12/25	12/31
Jones, Auston	36	12/23	12/24
Jones, Houston	39	11/18	12/24
Jones, Leo	21	12/30	11/27
Jones, Mrs. Leo	22	12/31	
Joubert, Miss Armina	21		
Joubert, Ben S.	55	11/26	
Joubert, Erast	40	10/18	
Joubert, Erast	58	12/21	
Joubert, Mrs. Erast	54		
Joubert, Mrs. Erast	36	10/18	
Joubert, G. Ulysse	21	12/10	
Joubert, Gilbert	21	11/9	11/14
Joubert, Mrs. Gilbert	25	12/17	
Joubert, Henry	22	12/7	
Joubert, Mrs. J. B.	51		
Joubert, James N.	25	11/15	
Joubert, L. M.	25	11/23	12/4
Joubert, Mrs. L. M.	27	11/28	
Joubert, Lamar	35	11/17	10/31
Joubert, Laurent	43	11/8	11/2
Joubert, Leon	33	12/3	11/26
Joubert, Luke	24		
Joubert, Melanson	22	12/12	
Joubert, Paul	31	12/29	12/28
Joubert, Shurley	21		
Joubert, W. J.	24		

Keller, James J.	70		Over Age
Keller, Mrs. S. A.	31	12/14	
Kerr, Mrs. A. A.	49	12/21	12/31
Kerr, Miss Hilda	21		12/31
Kerr, Roy L.	26	12/21	12/31
Kilpatrick, Dr. H.	62		Over Age
Kilpatrick, Mrs. H.	56	12/30	12/28
Kimbal, Dan	64		Over Age
Kimbal, Marshal	33	10/29	12/29
Klaus, Miss B. G.	22	12/5	12/3
Klaus, H. B.	32		
Klaus, Miss Hinda	36	12/5	12/3
Klaus, Mrs. M.	57	12/5	12/3
Klaus, Max	62		Over Age
Klaus, Miss May H.	30	12/5	12/3
Klaus, N. B.	21		
Klaus, Saul B.	28		
LaFleur, Alex	37	11/15	12/31
LaFleur, Mrs. Alexander	24	11/23	12/31
LaFleur, Mrs. Euseb	65		Over Age
LaFleur, Felix	27	12/31	
LaFleur, Hampton	25	11/12	
LaFleur, Lenord	26	11/15	12/31
LaFleur, Maurice	30		12/8
LaFleur, Victor	33	11/21	
Lalanne, Miss M. A.	56		12/14
Landreneaux, J. M.	35	12/31	12/27
Landreneaux, Mrs. J. M.	28	12/29	12/27
Landreneaux, Wilfred	32	12/21	12/27
Landreneaux, Mrs. Wilfred	33	12/21	12/27
Lastrapes, Leon	48	12/29	12/18
Lastrapes, Mrs. Leon	41	12/29	
Leach, C. B.	71		Over Age
Leach, G. H.	45	12/31	12/17
Leach, Mrs. G. H.	32	12/31	12/17
LeBlanc, Ernest	29		12/31
Lee, R. E.	62		Over Age
Lee, Mrs. R. E.	61		Over Age
Leger, Andra	28	11/31 (sic)	
Leger, Ausgutina	48	12/31	12/31
Leger, Eugene	31	12/20	12/25
Leger, Louis	21	11/31 (sic)	
Lynch, Kirtley	51	11/18	12/7
Lynch, Mrs. Kirtley	46	11/18	12/7
McCaffery, F. C. A.	51	12/29	12/31
McCaffery, Mrs. F. C. A.	42	12/29	12/31

McCaffery, Mrs. Thomas	71		Over Age
Marks, Armond	39	11/28	
Martin, C. O.	42	11/24	10/29
Martin, Mrs. C. O.	39	11/11	12/29
Martin, Miss Elvina	21	11/11	12/29
Miller, Willis	28	12/31	
Montgomery, Miss Alice	35	12/17	12/28
Montgomery, H. J.	38	12/30	12/28
Montgomery, John	32	12/17	(Has poll tax receipt)
Montgomery, Miss Louise	22	12/17	12/28
Montgomery, Love	24	12/17	12/28
Montgomery, Mrs. Love	57	12/16	12/28
Montgomery, W. P.	29	12/17	12/28
Moran, Adam	21	10/29	
Moran, Nico	7	10/22	11/3
Moran, Placide	35	10/29	
Mosely, J. H.	64		Over Age
Müller, Auguste J.	64		Over Age
Müller, Mrs. Auguste J.	59		Over Age
Müller, Ira G.	25	12/13	
Müller, L. J.	35	12/7	12/8
Müller, Mrs. L. J.	35	12/7	12/12
Müller, W. J.	22	1212	
Nezat, J. D.	40	11/26	12/12
Nicholson, Charles J.	33	12/5	12/12
Nicholson, Gantt	38		12/29
Nicholson, Mrs. Gantt	38	11/28	12/29
Nicholson, Mrs. L. L.	46		
Nicholson, W. B.	44	12/28	12/12
Nicholson, W. N.	39		
Oge, G. Gordon	33	12/27	12/21
Oge, Mrs. G. Gordon	35	12/27	12/21
Olivier, Eugene	22	12/24	
Oliviere, Wayne	49	12/29	12/28
Ortego, Albert	35	12/8	12/28
Ortego, Mrs. Albert	33	12/23	12/29
Ortego, Miss Eloise	21	12/27	12/21
Ortego, Eugene	48	12/29	12/29
Ortego, Mrs. Eugene	47	12/31	
Ortego, Miss Florence	22	12/27	12/31
Ortego, Mrs. Joachim	66		Over Age
Ortego, John	26	12/31	12/31
Ortego, John J.	37	12/31	12/31
Ortego, Ledin	28	12/16	12/18
Ortego, Mrs. Lucille R.	43		

Ortego, O. D.	47	12/27	12/6
Papa, Vincent	43	12/2	12/17
Pearce, A. B.	74	Over Age	
Pearce, W. B.	43	12/16	
Peckham, J. P.	56	12/15	12/12
Peckham, W. A.	49	12/15	12/12
Perry, Jackson	70	Over Age	
Phillips, Lynch	21		
Pierrel, A. S.	40	12/30	12/28
Pirnel, Mrs. Emile	65	Over Age	
Pitre, Mrs. Cora	70	Over Age	
Pitre, Miss Elvie	29	11/14	12/31
Pitre, Emile	38	12/31	12/22
Pitre, Mrs. Emile	27	12/31	
Pitre, Felicien	69	Over Age	
Pitre, Mrs. Felicien	68	Over Age	
Pitre, Henry	25	9/26	12/22
Pitre, Mrs. Lucien	43	9/26	
Pitre, Paul	62	Over Age	
Pitre, Miss Rose	21	11/14	
Pitre, Sosthein	72	Over Age	
Plonski, M. R.	24	12/22	12/31
Prathers, Robert	50	12/27	
Prejean, Emick	21	12/31	
Prescott, Mrs. M. C.	77	Over Age	
Provost, Ferdinand	21		12/31
Provost, L. O.	53	12/21	10/1
Quirk, Mrs. A. L.	21	12/19	12/28
Quirk, Archie L.	22	12/19	12/28
Quirk, K. P.	39		
Quirk, Mrs. L. A. W.	43	12/19	12/17
Quirk, Leo	33	12/27	12/18
Quirk, Ned	38	12/16	10/16
Quirk, Thomas	75	Over Age	
Quirk, Thomas J.	21		
Ray, Benard, Sr.	53	11/5	12/28
Reivier, W. W.	61	Over Age	
Richard, Adolph	36		12/29
Richard, Emile	52	11/21	10/13
Richard, Mrs. Emile	32	11/21	10/13
Richard, O. A.	24	12/16	12/20
Rider, Albert	63	Over Age	
Rider, Ben	32	12/24	12/15
Rider, Dewy	26	12/5	12/29
Rider, Hypolite	41	12/21	12/31
Rogers, Mrs. D. H.	67	Over Age	

Roy, Mrs. A. G.	68		Over Age	
Roy, Miss Anna H.	54	11/29		12/8
Roy, J. B.	30	11/29		
Roy, Michel	21	11/5		12/28
Schell, P. G.	61		Over Age	
Schell, Mrs. P. G.	48	12/29		12/31
Schexnilda, Colice	33			
Schieff, J. T.	43			
Schmit, J. B.	51	10/7		12/8
Smith, Arcuse	38	11/25		12/5
Smith, Eraste	35	12/17		12/29
Smith, William H.	55	12/31		12/29
Soileau, Adrien	27			
Soileau, Aubin	21			
Soileau, Ceina	26			10/13
Soileau, Dallis	21			
Soileau, Fariol	44	12/5		11/28
Soileau, George	37	12/14		
Soileau, Mrs. George	33	12/14		
Soileau, Gilbert V.	50	12/21		12/15
Soileau, Hilarey	21			
Soileau, Mrs. Horace	38	12/25		11/10
Soileau, J. B.	34	11/21		12/18
Soileau, Lastic	55	11/21		12/11
Soileau, Lenard	34	10/12		12/17
Soileau, Morace	38	11/25		12/29
Soileau, Phillip	50	10/31		12/17
Soileau, Rosemond, Sr.	73		Over Age	
Soileau, Theodore	43	10/3		12/28
Soileau, Theophile	49	12/30		
Soileau, Willis	21	12/30		12/31
Sonnier, Elma	64		Over Age	
Sonnier, John	31	11/10		21/1
Sovet, A. J.	57	11/17		11/15
Sovet, Leopold	33	11/17		12/26
Splein, P. E.	49	11/26		12/31
St. Amond, James	21			
St. Amond, Mrs. Paul	45	12/19		
St. Amond, Sidney, Jr.	25	12/3		11/1
St. Amond, Mrs. Sidney, Jr.	23	10/12		
St. Amond, Mrs. Sidney, Sr.	52	12/12		11/5
St. Amond, Theo	21			11/5
St. Cyr, Antwine	44	12/31		12/31
St. Cyr, Clarence	22	12/19		
St. Cyr, Howard H.	21			
St. Cyr, Miss Josey	21			12/31

St. Cyr, Miss Luna	21	12/31	
St. Cyr, Walter	45	12/31	
St. Cyr, Wilford	26	12/19	
Stafford, J. L.	33	12/19	12/22
Stephens, Alex	25	11/28	
Stephens, Alfred	33	11/28	12/31
Stephens, Mrs. Alfred	37	11/28	
Stephens, Ernest	28	12/21	
Stephens, John	32	12/2	12/31
Stephens, Miss Mable	50	11/21	12/31
Stephens, Pierre	21		
Stephens, Willie	63	Over Age	
Sylvester, Maxmillian	24	12/12	12/16
Sylvester, Mrs. Maxmillian	22	11/12	
Sylvester, Homer	60	Over Age	
Sylvester, Walter	29	12/29	12/31
Thibodeaux, Carlton	21	11/21	12/19
Thistlethwaite, J. E.	41	11/28	12/31
Thistlethwaite, Lawrence	23	11/28	12/31
Thistlethwaite, Mrs. Lotz	48	11/28	12/31
Thompson, R. L.	62	Over Age	
Toler, Thomas (M. D.)	53	11/22	12/6
Toler, Mrs. T. M	35	11/22	12/6
Truille, Ferdie	21	11/26	11/15
Truille, Jerome	54	12/15	12/22
Truille, Joe	27	12/5	11/26
Truille, Mrs. Joe	26	10/5	12/26
Truley, H. M.	25	10/26	
Valter, Jacob	75	Over Age	
Valtz, J. L.	48	12/27	11/13
Van Sickle, Geo.	55	12/29	12/31
Vidrine, Mrs. Ambrois	35	9/12	
Vidrine, Ladis	29		11/24
Vige, Eraste	30	11/9	11/7
Vige, Robert	38	11/11	12/8
Vige, Mrs. Robert	32	11/11	
Voltz, F. B.	46	12/27	12/21
Voltz, Mrs. N. G.	72	Over Age	
Wanenspells, F. J.	62	Over Age	
Wartelle, Mrs. A. M.	51	11/26	
Wartelle, Miss Aline	46	12/19	12/28
Wartelle, Armond	81	Over Age	
Wartelle, Miss Clara	39	12/19	12/28
Wartelle, Felix	37	12/19	12/28
Wartelle, Mrs. G. M.	77	Over Age	
Wartelle, H. E. M.	34	12/19	12/28

Wartelle, Mrs. H. E. M.	33	12/19	12/28
Wartelle, H. P.	44	12/19	12/31
Wartelle, J. Alf	53	12/31	
Wartelle, Mrs. Jessie Quirt	24	12/19	12/28
Wartelle, John A.	22	11/26	
Wartelle, John F.	43	11/26	12/28
Wartelle, Mrs. John F.	35	12/30	12/28
Wartelle, L. L.	42	12/19	12/24
Wartelle, Miss Maud	50	12/19	12/28
Wartelle, William M.	24	11/26	
West, Archille	68		Over Age
Winkler, A. W.	51	12/15	12/20
Winkler, Mrs. Eguste	75		Over Age
Winkler, Frank	48	12/10	11/9
Winkler, J. A.	28	11/26	12/11
Winkler, Louis A.	53	10/3	10/31
Winkler, Paul	48	12/31	
Wolff, Julien E.	28	12/21	12/28
Wolff, Leon	75		Over Age
Woodruff, B. C.	51	10/20	12/17
Woodruff, George H.	53	11/28	12/31
Zennot, Phil	54	11/29	11/8

THE SAGRERA FAMILY

by
Mary Ann Sagrera
and
Agnes Sagrera Granger

I. Raphael Sagrera of Castillion, Spain m. Clara Martin of Paris, France. Raphael Sagrera came to the United States to meet brothers Pedro and Emmanuel in a wine import business in New Orleans. They had three children. Clara Martin Sagrera second marriage in 1857 to Germain LaPlace b. 1827. Their children: Jean Alphonse, b. March 16, 1858; Henri, b. June 11, 1859; Marie Seraphine, b. March 2, 1862; Honore Paulin, b. February 24, 1864; Marie Zulma, b. June 19, 1866.

A. Dr. Raphael E. Sagrera, b. April 10, 1847, d. December 24, 1910, m. 1st Alzina DeFrance, m. 2nd October 31, 1890, Alice Anna White, b. Nov. 18, 1872, d. April 2, 1931, d/o Isaac White and Mary Stein. He had eleven children.

1. **Raphael Semmes**, b. June 25, 1891, d. June 23, 1966, m. August 28, 1912, Zoe Cessac, b. Jan. 8, 1894, d. June 15, 1960. They had six children.

a. Amanda Alice Sagrera, b. Sept. 8, 1913, m. July, 1941, Dallas Diedier Hanks, b. Dec. 24, 1912, d. February 14, 1994. They had no children.

b. Raphael Charles Sagrera, b. Dec. 2, 1914, m. 1st June 18, 1939, Grace Frederick, d/o Antoine Frederick and Ethel Plouet, m. 2nd April 15, 1954, Rowena Broussard, d/o Bolin Joseph Broussard and Stalla B. Children of the first marriage.

(1) Raphael Charles, b. March 30, 1940, m. 1st Nov. 23, 1957, Ruby Marie Vidrine, b. August 9, 1939, d/o Eraste Vidrine and Beatrice Meche, m. 2nd 1970, Noel Flynn

(a) Mitchell Gerard, b. June 30, 1962

(b) Monica Ann, b. April 23, 1965, m. February 2, 1990, Stephen Brown

(11) Brennan Jude, b. April 14, 1992

(2) Wayne James, b. March 7, 1944, m. June 16, 1962 Rose Mary Broussard

(a) Stephan Wayne, b. November 19, 1964, m. October, 1988 Angela Broussard, b. Dec. 6, 1966

(11) Mathew Stephan, b. April 12, 1991

(b) Kevin Charles, b. Sept. 13, 1967

(c) Craig Dave, b. Sept. 11, 1972

(d) Raphael Antoine, b. Nov. 18, 1979

(3) Rebecca Ruth, b. Jan. 1, 1950, d. June, 1951, in an automobile accident.

children of the second marriage

(1) Rodney Charles, b. April 12, 1955, m. Sept. 2, 1974 Jan Broussard, b. Dec. 27, 1955, d/o Robert Broussard and Joanne Choate

(a) Brandon Jude, b. Sept. 23, 1975

(b) Hope Renee, b. Dec. 10, 1983

(2) Stephanie Ann, b. Dec. 27, 1956, d. Sept. 1, 1967, in a tractor accident

(3) David Charles, b. February 15, 1958

c. Anthony Semmes Sagrera, b. Jan. 3, 1916, m. Sept. 14, 1938, Hazel Pellerin, d/o Charles Foster Pellerin and Laura Mae Moss.

(1) Glenn Semmes, b. March 1, 1940, m. Dec. 10, 1960 Juliette Flory, d/o Raymond Flory and Dola Viator.

(a) Shanna Elizabeth, b. August 5, 1961, m. Donavon Winch

(11) Trent Anthony

(22) Jon Ross

(b) Mia Laurie, b. July 30, 1956

(c) Tricia Ann, b. Dec. 25, 1966

(d) Anthony Semmes II, b. June 11, 1969

(2) Sherrill James, b. Nov. 12, 1941, m. February 5, 1963 Helen LeBlanc, d/o Henry LeBlanc and Mabel Falgout.

(a) Gary Wade, b. Sept. 7, 1963, m. Jodie Montet, b. Jan. 5, 1963

(b) Lisa Gail, b. Dec. 23, 1964, m. February 7, 1992, Michael Devalcourt

(c) Daniel Jude, b. Sept. 29, 1966

(d) Kelley Ann, b. March 30, 1975

(3) Sandra Gail, b. August 31, 1943, m. February 12, 1963 Elwood Perry

(a) Stuart James, b. April 3, 1965

(b) Mark Eric, died as infant

(c) Mitsy Kathleen, b. Jan. 16, 1969

(4) Keith Charles Sagrera, b. August 16, 1954, m. Nov. 12, 1976 Donella Claire LaBay, b. February 21, 1955

(5) Thomas Anthony Sagrera, b. Sept. 23, 1959, m. Sept. 29, 1979, Tammy Lynn Gagneaux, b. July 29, 1961, d/o Ridley Gagneaux, Sr. and Barbara Demarcy

(a) Crisay Ann, b. March 7, 1980

(b) Charles Thomas, b. February 15, 1985

(c) Kalch Semms, b. February 24, 1989

d. Mary Zoe Sagrera, b. Sept. 8, 1917, m. February 28, 1941, John J. Lynch, b. Oct. 17, 1914, d. August 20, 1983, s/o John Michael Lynch and Honora Fenton of Newport, Rhode Island

(1) John Semmes Lynch, b. Nov. 29, 1941, m. Nov. 21, 1952, Cherry N. Odom. Divorced

(2) Charles Richard Lynch, b. Nov. 20, 1942, m. Oct. 1, 1966, Margaret Ann Souther, b. Oct. 4, 1942, d/o Walter A. Souther, Jr. and Lois Guidry of Lafayette, LA

(a) Charles Richard, Jr., b. Nov. 20, 1967

(b) Elizabeth Olga, b. Oct. 24, 1969, m. Darrin Charles Judice.
Divorced

(11) Trent Bryan, b. Dec. 5, 1987

(22) Jordon Kyle, b. June 21, 1989

(33) Kara Ann, b. Dec. 24, 1993

(c) James Joseph, b. Dec. 28, 1971, m. Jan. 23, 1993, Rebecca Strahan, b. Dec. 10, 1973, d/o Delores Hicks and Terry Strahan of Spring, Texas

(11) Charles Richard, Jr.

(3) Honora Zoe (Nora) Lynch, b. Dec. 17, 1943, m. 1st Robert N. Bikar, m. 2nd Doris J. Langlinais, Sr. Divorced

(a) Denise Renee Bikar, b. July 12, 1965, m. July 6, 1985, David Neil Faulk, b. Dec. 23, 1964, s/o Paul Dallas and Gaynelle Marie Bernard Faulk of Abbeville.

(11) Ashley Camille, b. July 8, 1986

(22) Avery Joseph, b. d. May 17, 1991

(b) Darrin Wade Lynch, b. July 27, 1966, d. February 6, 1992

(c) Amanda Bikar, b. May 31, 1968, m. May 22, 1993, Timothy Alan Corzine, b. Sept. 12, 1972, s/o Michael J. and Belinda Sensat Corzine of Crowley

(11) Brennan Wade, b. July 16, 1994

(d) Mary Zoe Lynch, b. July 16, 1971

(e) Doris Joseph Langlinais, Jr., b. March 10, 1978

(4) Mary Catherine Lynch, b. Jan. 2, 1946, m. Sept. 10, 1966, Arthur James Courville, b. Jan. 23, 1944, s/o Bussie Courville and Ann Landry of Lafayette

(a) Dawn Marie Courville, b. Jan. 28, 1967, m. June 27, 1992, Mark Todd Benoit, b. Jan. 10, 1966, s/o Tommy Benoit and Dolores Credeur of Lafayette

(b) Chad James Courville, b. Jan. 24, 1973

(5) Laelia Ann Lynch, b. Dec. 19, 1952, d. Sept. 17, 1956

(6) Michael Dennis Lynch, b. May 8, 1958, m. 1st Sonya Campbell, m. 2nd May 25, 1985, Sharon Wascom, b. April 8, 1966, d/o Donnie Wascom and Billie Moss of Greensburg, LA

(a) Joseph Leo, b. Dec. 9, 1985

e. Mary Olga Sagrera, b. Nov. 6, 1918, m. 1st John Winfred O'Bryan, Jr., b. ?, d. July 11, 1944; John Winfred served in the Air Force in World War II and was killed in action, m. 2nd Sept. 21, 1946 Lawrence Preston, b. Nov. 30, 1917, d. August 15, 1988, m. 3rd Arnold Greene.

Children from 1st marriage

- (1) John W. O'Bryan III, b. Oct. 21, 1940, m. 1st Sally Blanchard, b. Jan. 2, 1948, m. 2nd Sept. 13, 1988, Ann Yvonne Kruger, b. June 4, 1948
 - (a) Angela Michelle, b. February 14, 1969
 - (b) Megan Alexa, b. March 21, 1993
- (2) Patrick Semmes O'Bryan, b. Oct. 21, 1942, m. Lolita Marques, b. August 31, 1945
 - (a) Patrick Semmes, Jr., b. June 26, 1970
 - (b) Steven Paul, May 22, 1972

Children from 2nd marriage

- (1) Mary Olga Preston, b. February 10, 1948, m. 1st Daniel Chapman, m. 2nd August 4, 1972, Claude Junior Copeland, b. Sept. 21, 1944
 - (a) Dana Marie Chapman, b. Jan. 24, 1966, m. Jan. 9, 1988, Timothy Richard Hudson, b. August 8, 1963
 - (11) Gregory James Hudson, b. Oct. 2, 1988
 - (22) John Richard Hudson, b. March 4, 1992
 - (b) Daniel Grimes Chapman, Jr., b. May 10, 1968, m. June 26, 1992, Jessica Meaux, b. Jan. 31, 1966
 - (11) Seth Daniel, b. Sept. 30, 1992
 - (c) Shawn David Copeland, b. July 20, 1974
- f. Lloyd George Sagrera, Sr., b. Feb. 28, 1919, m. July 3, 1940, Ruby Frederick, b. Jan. 24, 1919
 - (1) Mary Gertrude Sagrera, b. June 22, 1941, m. 1st August 10, 1963, Russell Saia, Jr., m. 2nd Nov. 28, 1987, Gayle Frederick
 - (a) Russell Saia III, b. Dec. 31, 1965
 - (b) Stacey Lynn Saia, b. Dec. 1, 1967, m. June 17, 1994, Tim Garber
 - (2) Lloyd George Sagrera, Jr., b. August 7, 1942, m. 1st Sept. 17, 1964, Shirley Delay, m. 2nd Oct. 14, 1993, Karen Hill
 - (a) Scott George, b. August 24, 1965, m. Dec. 4, 1993, Susan Frith
 - (b) Denise Claire, b. August 19, 1967, m. April 17, 1992, Mitch Martin
 - (11) Brooke Alanna Martin
 - (22) Trent Mitchel Martin, b. Sept. 8, 1992
 - (c) Nicole Andre, b. April 20, 1970
 - (d) Mark Todd, b. Oct. 14, 1973
 - (3) Donald Francis Sagrera, b. Jan. 9, 1945, m. Wanda Hebert
 - (a) Melissa Kay, b. July 7, 1968, m. February 12, 1994, Clay A. Courtier
 - (11) Victoria Renee Courtier, b. Dec. 31, 1990
 - (b) Ursula Renee, b. March 7, 1973
 - (4) Paul Brent, b. Nov. 7, 1955, m. 1st May 31, 1975, Charlene Monic, m. 2nd Jan. 2, 1993, Carolyne Jones
 - (a) Brandi, b. February 10, 1982

2. **Mary Gertrude Sagrera**, b. Nov. 11, 1892-d. 1981, was a member of the Sisters of St. Joseph Medaille; her religious order name was Sr. Mary Mechtilde,

CSJ. Funeral in St. Joseph Provential House Chapel, New Orleans, La. Buried in cemetery in New Orleans, La.

3. Isaac Wise Sagrera, b. July 22, 1894, d. August 1, 1968, m. 1927, Cecile Trahan, b. March 15, 1909, d. April 29, 1973, d/o Desire Trahan and Adenise Miller

a. Mary and Joseph (twins), b. ??-d??

b. Nelson Roy Joseph Sagrera, b. Dec. 27, 1931, d. Jan. 15, 1984, m. April 7, 1951, Lucy Mae Gaspard, d/o Philip Gaspard and Evelyn Bodin; Lucy Mae m. August 5, 1987 Mario Gagot.

(1) Lynn Paul, b. March 5, 1953, m. June 30, 1973, Cathy Mouton, b. March 29, 1955, d/o Lloyd Mouton and Ruth Frederick

(a) Lynn Paul, Jr., b. Oct. 24, 1976

(b) Skie Ruth, b. July 31, 1978

(c) Samuel Nelson, b. July 29, 1979

(2) Jacalyn (Jackie) Alice, b. Jan. 6, 1955, m. February, 1978, Alton Trahan, Jr., b. Nov. 1, 1951, s/o Alton, Sr. and Elodie Guidry

(a) Jessica Lynn Trahan, b. Nov. 23, 1979

(b) John Aaron Trahan, b. Nov. 15, 1982

(c) Jacob Trahan, b. August 22, 1989

(3) Steven Isaac, b. February 28, 1958, m. 1st Nelda Gaspard, b. June 5, 1958, m. 2nd April 10, 1993, Sandy Flory, b. Oct. 12, 1952, d/o Raymond Flory, Sr. and Dola Viator.

(a) Steven Isaac, Jr., b. Sept. 7, 1979

(b) Dana Lynn, b. Sept. 15, 1974

c. Mary Shirley Sagrera, b. May 9, 1934, m. April 29, 1961, Anthony Bush Gremillion, Jr., b. Jan. 30, 1935, s/o Anthony Bush Gremillion, Sr. and Lydia, and is commonly known as Pistache.

(1) Allison Gremillion, b. May 15, 1964

(2) Scott Anthony Gremillion, b. Nov. 4, 1965

(3) Lane Joseph Gremillion, b. April 6, 1967

(4) Guy Isaac Gremillion, b. Jan. 8, 1969

(5) Denyse Gremillion, b. May 15, 1970

d. Austin Isaac Sagrera, b. March 9, 1938, m. May 16, 1959, Waveel Claire Broussard, d/o Preston E. Broussard and Wilda Broussard

(1) Tanya Lynn, b. March 21, 1960, m. Dec. 19, 1981, Kirk Wesson, b. Nov. 30, 1957, s/o Harold Wesson and Gerry Blohm

(a) Brandon Matthew Wesson, b. March 11, 1987

(b) Blaine Michael Wesson, b. Jan. 2, 1989

(2) Tessa Christine, b. Dec. 9, 1961, m. Dec. 4, 1984, Edward Boustany, b. Jan. 18, 1959, s/o Joseph Boustany and Mildred Boustany

(a) Ashley Boustany, b. March 13, 1988

(b) Joseph Austin Boustany, b. February 25, 1992

(3) Cindy Claire, b. Jan. 31, 1963, m. Sept. 21, 1985, Tex Morris, b. February 24, 1960, s/o Tex Morris and Muriel Eddy

(a) Claire Marie Morris, b. Nov. 27, 1992

(4) Shawn Brett, b. August 20, 1966, m. Dec. 28, 1990, Kristi Marie Cooper, b. May 2, 1967, d/o Carl Cooper and Sandra Siebert

- (a) Caroline Elise, b. Nov. 5, 1993
- (5) Kimble Austin, b. Oct. 10, 1967, m. Oct. 28, 1989, Terry Kaye Bourgeois, b. February 3, 1966, d/o Charles Bourgeois and Pasty McLin
- e. George Dallas Sagrera, b. July 10, 1939, d. March 23, 1989, m. 1st April 18, 1959, Joyce Seaux, b. Sept. 18, 1939, d. May 3, 1981, d/o Eris Seaux and Alta Hollier, m. 2nd Peggy Hebert
 - (1) Gregory Paul, b. Oct. 11, 1960, m. August 1, 1981, Dana Lynn Mayard, b. Oct. 22, 1963, d/o Donald Mayard and Norma Dubois
 - (a) Jackie Lyn, b. Jan. 8, 1990
 - (2) Neal Todd Isaac, b. July 23, 1962, m. Kim Duhon. Divorced
 - (a) Stormy Eve, b. May 30, 1985
- f. Hilda Ann Sagrera, b. Oct. 14, 1946, m. 1st Jan. 22, 1970, Barney Dale Broussard, b. July 7, 1936, s/o Valin (Toupi) Broussard and Stella Broussard, m. 2nd Alton Choate
 - (1) Michelle Mary Broussard, b. Sept. 26, 1971, m. May 24, 1991, Van T. McNeil, Jr., s/o Van T. McNeil, Sr. and Janice.
 - (a) Van T. McNeil III, b. May 28, 1992
 - (2) John Isaac, b. Dec. 5, 1978
 - (3) Adam Joseph, b. Sept. 30, 1985
- 4. Clara Mercedes Sagrera, b. 1896-d. 1904
- 5. Alice May Sagrera, b. 1897-d. August 2, 1986, m. Joseph Sulie Broussard
 - a. Joseph Sulie Broussard, Jr., m. Oline Stelly
 - (1) Joseph Paul
 - (2) Susan Marie
 - (3) Jo-Ann
 - b. Francis Jasper Broussard, b. February 20, 1929, d. April 1, 1991, m. April 12, 1951, Diana Marie LaBiche, b. Sept. 2, 1930, d/o Charles Frank LaBiche and Mirza Louise Trist
 - (1) Denise Marie, b. April 13, 1952, m. Nov. 9, 1985, Randolph Emanuel Sassone, b. May 16, 1951, s/o Jack Emanuel and Edith Elise Dillenkoffer
 - (a) Charles Franck Sassone, b. May 4, 1987
 - (b) Rachel Elizabeth Sassone, b. July 31, 1990
 - (2) Deborah Ann, b. Oct. 20, 1953, m. Sept., 1982, Roland Jay Dabis, b. July 21, 1952
 - (3) John Ray, b. April 26, 1958, m. Rosemary Chin, b. April 5, 1961, d/o Tommy Chin and Siungan Ma
 - (a) Madeline Alice, b. July 10, 1992
 - (b) Nicholas TeeRay, b. April 5, 1994
 - (4) Joseph Francis, b. May 12, 1961, m. Mary Elizabeth Hughes, born Jan. 19, 1959
 - (a) Elizabeth Marie, b. Sept. 9, 1983
 - (b) Christopher
 - c. Alice Raye, m. May 14, 1949, John William Beck, s/o Ralph Lamar Beck and Mary Grosser
 - (1) John William Beck, b. Jan. 20, 1950, m. April 5, 1985, Pamela Lee Pofford, b. May 3, 1953, d/o Gurden Lee Pofford and Margaret Clayton

(a) Christine Pofford, b. Nov. 4, 1986

(b) Robert Pofford, b. August 3, 1988

(2) Michael James Beck, b. Sept. 7, 1952

(3) Mary Alice Beck, b. Jan. 5, 1954, m. Dec. 27, 1980, Daniel George Rupley, b. July 25, 1954, s/o Kendig Weller Rupley and Floy Georgene Magee

(a) Katherine Alice Rupley, b. Sept. 22, 1985

(b) John Kendig Rupley, b. June 2, 1987

(c) Ann Amelia Rupley, b. February 10, 1989

(4) Stephen Patrick Beck, b. Sept. 10, 1955

(5) Thomas Joseph Beck, b. May 25, 1957

(6) Christine Margaret Beck, b. Oct. 9, 1959, m. Dec. 8, 1990, Felix Dominico Battistella, b. Sept. 13, 1959, s/o Fiore Paolo Battistella and Amelia Maria Michelutti

(a) Claire Elizabeth Battistella, b. August 10, 1992

(7) Martha Ann, b. May 3, 1961, m. April 24, 1982, Richard Mark Upton, b. Nov. 4, 1950, s/o Richard Alvin Upton and Jacqueline Delores Harper

(a) Rachael Ann Upton, b. March 14, 1983

(b) Emily Raye Upton, b. August 12, 1985

(8) Ralph Martin Beck, b. Oct. 5, 1962

(9) James Edward Beck, b. March 17, 1964

d. Mary Laura, m. Louis Joseph Capozzoli

e. Rachael Ann, b. Sept. 31, m. June 14, 1952, Eugene Joseph LeBlanc, s/o Alphonso E. LeBlanc and Alice Marie Becnel.

(1) Catherine Anne LeBlanc, b. March 5, 1953, m. June 5, 1976, Bert Joseph Dorgant, b. July 27, 1953, s/o Merlin Dorgant and Dessie LaCour

(a) Adam Jordan Dorgant, b. Oct. 19, 1979

(b) Lauren Marie Dorgant, b. Oct. 20, 1982

(c) Adele Claire Dorgant, b. Jan. 19, 1987

(2) Helen Marie LeBlanc, b. August 8, 1954, m. Jan. 3, 1976, Robert Causey, b. May 23, 1953, s/o Charles Causey and Marjorie Rice

(a) Robert Andrew Causey, b. June 23, 1980

(b) Carrie Eileen Causey, b. Jan. 9, 1984

(c) Anna Elizabeth Causey, b-d. August 16, 1989

(d) Scott Joseph Causey, b. July 26, 1990

(3) Jeanne Marie LeBlanc, b. Nov. 23, 1955, m. Sept. 22, 1990, Philip Paul Harris, b. August 4, 1957, s/o Paul Marvin Harris and Imogene Conrad

(4) Lydia Alice LeBlanc, b. Oct. 10, 1957, m. May 19, 1979, Darwin James Haydel, b. May 4, 1957, s/o Charles Roy Haydel, Jr. and Verna Marie Edmonston

(a) Leslie Ann Haydel, b. Jan. 11, 1980

(b) Curtis Joseph Haydel, b. June 18, 1981

(c) Nathan Paul Haydel, b. Nov. 20, 1983

(d) Magdalen Alice Haydel, b. July 22, 1990

(e) Rose Camille Haydel, b. April 22, 1994

(5) Mary Claire LeBlanc, b. June 12, 1959, m. Nov. 27, 1982, Ronald Merle Ohlsen, s/o Merle M. Ohlsen and Helen Olsted

(a) Claire Amalie Ohlsen, b. August 13, 1988

(b) Dylan Nicholas Ohlsen, b. Dec. 13, 1990

(6) Eugene Joseph LeBlanc, Jr., b. March 15, 1961, m. Jan. 7, 1984, Cheryl Kaye Gomez, b. Jan. 6, 1964, d/o Roy Raymond Gomez and Marie Maude Borders

(a) Amanda Kaye, b. Jan. 31, 1987

(b) Zachary Roy, b. Nov. 14, 1989

(c) Joseph Francois, b. Sept. 16, 1992

(7) Philip Etienne LeBlanc, b. Oct. 17, 1962, m. 1st February 28, 1987, Laura Lynne Smith, b. Dec. 18, 1960, d. June 14, 1988, d/o James Smith and Marjorie Chustz, m. 2nd Jan. 13, 1990, Julie Elizabeth Mehrtens, b. May 7, 1963, d/o Donald Paul Mehrtens, Sr. and Barbara Falanga

(a) Philip Etienne, Jr., b. Sept. 22, 1993

(8) Rachael Anne LeBlanc, b. June 10, 1964, m. July 19, 1986, Duane Fowler Schexnayder, b. Oct. 23, 1965, s/o Irving Schexnayder and Myrna Perret.

(a) Jeffery Paul Schexnayder, b. Nov. 28, 1987

(b) David Fowler Schexnayder, b. Nov. 22, 1989

(c) GERALYN ANN Schexnayder, b. April 20, 1991

(d) Christine Alice Schexnayder, b. July 22, 1993

(9) Estelle Frances LeBlanc, b. February 1, 1966, m. July 15, 1989, Timothy Warren Hill, b. Oct. 29, 1965, s/o Gordon Wayne Hill and Frances Ball

(a) Rebecca Grace Hill, b. August 6, 1991

(b) Sarah Elizabeth Hill, June 29, 1993

(10) Laura Elizabeth LeBlanc, b. Jan. 25, 1968, m. August 31, 1991, Clifford J. Comeaux, b. Sept. 24, 1968, s/o Alton Comeaux, Jr. and Dianne Barbay

(a) Julia Helen Comeaux, b. March 9, 1994

(11) Mark Rene LeBlanc, b. February 3, 1970, m. February 12, 1994, Ellen Rose Plaisance, b. Dec. 11, 1970, d/o Shelly Plaisance, Sr. and Meryl Fairchild

6. Dr. George Dewey Sagrera, b. Dec. 4, 1899, d. Nov. 11, 1940, m. Blanche Segura, b. Nov. 8, 1905, d/o Joseph Segura and Lola Capdevielle.

a. George Douglas Sagrera, b. Nov. 22, 1934, m. June 11, 1959, Judith Allen Conrad, d/o Allen Conrad and Estelle Deloire

(1) Sarah Estelle, b. Sept. 12, 1960, m. Dec. 31, 1983, John Hastings Winston, b. August 12, 1958, s/o Joseph Barbee Winston and Margaret Menge.

(a) John Edward Winston, b. Oct. 25, 1985

(b) Emily Margaret Estelle Winston, b. Jan. 15, 1991

(2) Adriana Blanche, b. Nov. 18, 1962, m. April 30, 1988, Frank Anthony Klimitas, b. Oct. 19, 1946, s/o Frank Albert Klimitas and Edith Anna Meslo

(a) Katheric Amy Klimitas, b. March 12, 1989

(3) Alicia Camille, b. Nov. 16, 1964, m. Nov. 2, 1992, Gregory Scott

Lovelace, b. May 18, 1962

(4) Andre Lola, b. Dec. 13, 1975

b. John Ellis Sagrera, b. Jan. 22, 1939, m. June 8, 1964, Elaine Broussard,
b. Oct. 26, 1939, d/o Hiram Broussard and Nolia Huval

(1) Blanche, b. Oct. 30, 1964, m. October, 1993, Royce Deveny

(2) Rachel, b. February 18, 1966

(3) Therese, b. February 18, 1967, m. Brian J. Duhon

(a) Heather Duhon

(b) Amanda Duhon

(c) Brian Duhon, Jr.

(4) Joseph Dewey, b. July 14, 1978

7. **Solomon Rex Sagrera**, b. Nov. 14, 1902, d. May 19, 1926, m. July 26,
1922, Olive Hebert, b. July 23, 1904

8. **Margaret Elizabeth Sagrera**, b. July 8, 1904, m. July 5, 1930, Robert Paul
Prejean, b. June 7, 1904, s/o Exalt Prejean and Eva Anise Broussard

a. Loretta Ann Mercedes Prejean, b. July 26, 1960, m. Joel J. Sasser, b.
February 12, 1941

(1) Justin Julian Sasser, b. Sept. 2, 1968

(2) Colombe Elizabeth Sasser, b. April 23, 1971, m. October, 1993 Adam
Fruchoffer

b. George Cecile Prejean, b. Sept. 2, 1941

c. Hazel Marie Prejean Cole, b. Nov. 21, 1918, is Robert's sister and was
raised by her brother and his wife.

9. **Andrew Jackson Sagrera**, b. May 7, 1906, d. Dec. 10, 1984, m. 1st
Sept. 12, 1929, Lena Rose Hebert, b. Dec. 10, 1898, d. April 12, 1953, m. 2nd Aline
Dominique Rogers, b. Dec. 2, 1910, d. 1976, m. 3rd Gussie Stansbury Cessac

a. Agnes Alice, b. May 21, 1930, m. August 2, 1952, Minus J. Granger

(1) Janet Rose Granger, b. July 15, 1953, m. 1st Sept. 21, 1974, Eugene
Joseph Dupre, m. 2nd May 30, 1981, William Keith Guins, s/o Kenneth Ward
Guins and Gladys Ruth Robbins

(a) Jay Benjamin Guins, b. February 18, 1974

(b) Cody Jackson Guins, b. March 21, 1984

(2) Andrew Louis Granger, b. Dec. 22, 1956, m. July 31, 1982, Frandele
Mary Bramlet, b. May 22, 1956, d/o Charles E. Bramlet and Carol Ann Fouin

(a) Sara Adele, b. Sept. 25, 1986

(b) Emma Margaret, b. Sept. 9, 1988

(3) Mary Elizabeth Granger, b. Dec. 15, 1960, m. Lynn Bergeron.

Divorced

(a) Jace Oneil Bergeron, b. May 13, 1989

(4) Oneil Joseph Granger, b. April 14, 1962, m. March 8, 1986, Karen
Marie Higginbotham, d/o Steven Higginbotham and Eva Doucet

(a) Mia Rachel, b. Sept. 15, 1986

(b) Laura Michelle, b. Jan. 10, 1989

(5) Paul Gerard Granger, b. Feb. 13, 1964, m. 1st Rita Picard, m. 2nd
April 8, 1989, Eva Elizabeth Setser

(a) Nicholas, b. March 29, 1986

Children from the second marriage

(b) Chelsea Marie, b. Dec. 15, 1989

Alyssa Renae, b. February 2, 1994

(6) Helen Agnes Granger, b. February 4, 1966, m. Dec. 16, 1988, Robert Frutiger

(a) Madelyn Margaret Frutiger, b. May 30, 1993

b. Andrew Jackson, Jr., b. May 21, 1930, d. 1932

c. Mary Ann, b. Oct. 23, 1931, is not married. She adopted Lena Rose

(1) Lena Rose, b. Oct. 6, 1945

d. John Larry, b. February 23, d. soon after

e. Helen Rose, b. July 29, 1934, d. Jan. 3, 1961

10. Dr. Walter Teurlings Sagrera, b. Sept. 26, 1908, m. May 15, 1941, Alice Mathilda Dunn, b. June 19, 1911, d/o John E. Dunn and Louis M. Mayer

a. Walter Dunn, b. Sept. 27, 1944, m. August 16, ??, Sophie S. Salley, b. May 22, 1944

(1) Christopher W., b. Dec. 7, 1971

b. Michael Jackson, b. Dec. 27, 1945, m. Suetta Fontenot, divorced, m. 2nd Connie.

(1) Anna M., b. May 1, 1975

Children of second marriage

(2) Kathryn A., b. Nov. 6, 1983

(3) Michael R., b. February 1, 1986

c. Alice Ann, b. June 2, 1949, m. Dec. 3, 1976, Darryl Jacob. Divorced.

d. Thomas Paul, b. August 3, 1951, m. July 3, 1976, Linda Barras, b. Dec. 9, 1950

(1) Erin C., b. April 20, 1983

(2) Matthew J., b. July 24, 1986

11. Georgette Seraphine Sagrera, b. February 22, 1911, d. 1968, m. Dec. 22, 1930, Girard Paul Boudreaux, b. Sept. 4, 1906, d. ??, s/o Paul Boudreaux and Elizabeth McClelland and is commonly known as Jake.

a. Jordan Neal Boudreaux, b. Dec. 21, 1931, d. ??, m. Dec. 22, 1957, Loris Sonnier, b. April 14, 1930

(1) Jared Mark, b. Sept. 24, 1958

(2) Angeline Mane, b. Nov. 3, 1959

b. Raphael Paul Boudreaux, b. May 2, 1935, m. April 21, 1962, Norma Jean Arceneaux, b. April 6, 1933

(1) Simone Ann, b. April 8, 1966, m. Sept. 19, 1992, Patrick Tucker, b. Oct. 15, 1967

c. William Girard Boudreaux, b. August 6, 1946, m. June 22, 1969, Jeanette Marie Maturin, b. February 28, 1950

(1) Didre Dawn, b. April 16, 1970, m. Nov. 28, 1990, Thomas Charles Friloux, b. Oct. 15, 1970

(2) Chet Girard, b. April 2, 1976

d. Georgette Jude Boudreaux, b. Dec. 6, 1953, m. July 1, 1986, Jeffrey Neal Guillory, b. Sept. 16, 1962

(1) Rachael Lane Guillory, b. April 1, 1987

(2) Jake Ryan Guillory, b. March 6, 1989

B. Caesar Sagrera, b. Dec. 15, 1850, died 1858

C. Pedro Sagrera, died a small child

**District Court, Parish of St. Landry,
*State of Louisiana vs. Fifteen African Negroes***

William L Brent, Esq., attorney for the state of Louisiana in the Fifth Judicial District of the said State, having filed a libel in the District Court aforesaid of the Parish of St. Landry, on behalf of the said State, against fifteen African Negroes, male and female, imported into the said parish and into the United States, contrary to the Laws of the United States and of the State of Louisiana. All persons interested in the said African Negroes are hereby notified and admonished to appear and file their answers to the said libel on the second Monday of November, 1817, in the District Court of St. Landry, at the Court House in said parish and then and there to show cause if any they have why said African Negroes should not be sold as prayed for, according to an Act of the Legislature of the territory of Orleans passed the 16th March 1810, and now in force in the State of Louisiana, entitled "An Act respecting Slaves Imported into this territory in violation of the Act of Congress of March 2d, 1807, and for other purposes."

By order of the Court, this 22d day of August, 1817.

Hubert Jany,
Sheriff of the Parish of St. Landry

[From: the New Orleans *Louisiana Courier*, September 10, 1817.]

A CHRONOLOGICAL LIST OF ST. MARTINVILLE NEWSPAPERS 1824-1949

1. Attakapas Gazette and St. Mary, St. Martin and Lafayette Advertiser, Gazette Des Attakapas Et Feuille D'Avis Des Paroisses St. Marie St. Martin Et Lafayette. Weekly. December 1824-August 18, 1849?
2. The Creole, Le Creole. Weekly. October 17, 1840-?
3. The Courier of the Teche, Le Courier de Teche. Weekly. October 20, 1849 - 1872.
4. The St. Martin Democrat, Le Democrat De St. Martin. Weekly, 1858-1865?
5. St. Martin Times. Weekly. April 8, 1871 - ?
6. The Echo, L'Echo. Weekly. March 30, 1872 - 1878.
7. The Attakapas Sentinel, La Sentinelle Des Attakapas. Weekly. 1874 - May 8, 1880?
8. The Observer, L'Observateur. Weekly. November 6, 1880 - February 16, 1884?
9. St. Martin Reveille, Le Reveil. Weekly. September 6, 1884 - January 10, 1891?
10. The Weekly Messenger. Present title: The Teche News. Weekly. February 27, 1886 - still being published.
11. The Evangeline. Weekly. 1893 - 1908?
12. St. Martin Review. Weekly. October 10, 1901 - ?
13. The St. Martin Banner. Weekly. April 30, 1904 - 1944?

Note: All of the data in this list appear in *Louisiana Newspapers 1794-1940*, prepared by the Historical Records Survey of Louisiana, except for items 10, 11, and 12, for which N. W. Ayer & Son's *Directory of Newspapers and Periodicals* was used.

[From Edwin E. Willis, "Notes for a History of St. Martin Parish."]

"FAR WEST"

by
William T. Shinn

The first reference to Dr. Walter Brashear as a resident of St. Mary Parish is contained in an act dated April 12, 1820. In that act he and Robert Ross Barr, both said to be residing on Belle Isle, purchased 23 slaves.¹

On January 22, 1828, he and Barr acquired from William Rochel, for \$6000, all on credit to be paid in five years with 10% per annum interest,

"that certain tract or parcel of land & plantation lying and being situate in the Parish of St. Mary aforesaid on the west side of Berwicks Bay containing twelve arpents in front on said Bay the upper eight arpents of which having a depth of forty arpents and the lower four arpents having a depth of one mile running back from the bay, bounded on the lower side by land of Joseph Berwick and on the upper side by land supposed to belong to heirs of Harman together with all the rights, privileges and appurtenances thereunto belonging or in anywise appertaining together with all the buildings and improvements of every kind and nature on the same including all the sugar establishment and all things there-unto belonging, except two kettles, in the furnace and out of the furnace."²

The heirs of Harman referred to as owning on the upper side were Solomon Harman and Hannah Harman, wife of John J. Stanton, sole heirs of David Harman.

On January 24, 1829, Solomon Harman sold to Peter Henry Rentrop, for \$900, on credit,

"the one undivided one half of all that certain tract or parcel of land lying and being situated in the Parish of St. Mary aforesaid on the west side of Berwicks Bay, containing eight arpents in front on said Bay with the depth of forty arpents bounded on the lower side by land of Walter Brashear and Robert Barr, and on the upper side by land of him the said Peter H. Rentrop."

No mention is made of improvements on the tract.³

On May 12, 1829, Hannah Harman, wife of John J. Stanton, both of St. Landry Parish, she being one of the legal heirs of David Harman late of said parish and as such half owner, sold to Robert B. Brashear, of St. Mary, for \$900 cash,

"One undivided half of a certain tract of land lying & being situated in the Parish of St. Mary containing eight arpents front on the west bank of Berwicks Bay - with the depth of forty arpents,

¹MOB B-5 page 69 No. 87, St. Mary Parish records.

²MOB B-4 page 278 No. 642, St. Mary Parish records.

³MOB B-4 page 339 No. 781, St. Mary Parish records.

said land bounded above by the lands of Henry Rentrop and below by the lands of Robert B. Brashear."⁴

The lower boundary reference to Robert B. Brashear is in error, as the owner was actually Dr. Walter Brashear.

In an act dated August 27, 1832, Robert B. Brashear declared that in the preceding act he was acting as agent of his father, Doctor Walter Brashear, and transferred to him the rights he had acquired.⁵

No partition, amicable or judicial, is of record. It appears the Harman tract was divided into two equal portions by Brashear and Rentrop, with Brashear taking the lower half and Rentrop the upper half. Title of the lower half combined with the tract acquired from Rochel.

On October 7, 1833, William Rochel assigned to John Brownson, of St. Martin Parish, and Joshua Baker, of St. Mary Parish, the mortgage he held from Brashear and Barr in his sale to them made January 22, 1828.⁶

On October 12, 1833, Walter Brashear granted to Brownson and Baker a mortgage on his Harman tract, this to act as further security to the vendor's lien held by them on the Rochel tract.⁷

Margaret Barr Brashear, wife of Walter Brashear, died intestate in January, 1834, survived by her husband and four children of their marriage: Robert B. Brashear, Rebecca Tilton Brashear, Frances Emily Brashear and Thomas Barr Brashear. The two last named were minors at the time of her death. Rebecca Tilton Brashear died without issue, intestate, in April, 1834.⁸

A power of attorney under private signature was given September 17, 1836 by Elisha Warfield and Maria, his wife, David Todd and Eliza Barr, his wife, and Nancy Barr, to Thomas Barr Warfield to represent them in the Estate of Robert R. Barr, lately of Louisiana, who died in Kentucky. The three Barr women were sisters of the decedent. The act was proven before James E. Davis, Mayor of Lexington, Kentucky, September 23, 1836, and recorded in St. Mary Parish records March 30, 1837.⁹

On March 17, 1837, in the office of William Boswell, Notary Public in New Orleans, an act was executed in the following words:

"Personally came and appeared Mr. Walter Brashear owner of ten sixteenths (10/16) of a certain tract or portion of land, or thereabout as will appear by the recorded title to said property in the office of the Judge of the Parish of Saint Mary, situate, lying and being on Berwick's Bay in the Parish of Saint Mary, Attakapas in the State of Louisiana, bounded by the land of Henry

⁴MOB B-4 page 419 No. 968, St. Mary Parish records.

⁵COB C page 529 No. 1677, St. Mary Parish records.

⁶MOB D-7 page 86 No. 752, St. Mary Parish records.

⁷MOB D-7 page 91 No. 757, St. Mary Parish records.

⁸No. 306, Probate records, St. Mary Parish.

⁹COB E page 38 No. 4235, St. Mary Parish records.

Renthrop and Joseph Berwick, the said tract having a front of sixteen arpens on said Bay, with such depth as to make five hundred and eighty eight superficial arpens.

"And also came and appeared Mr. Thomas Barr Warfield, attorney in fact of Elisha Warfield, Maria his wife, David Todd and Eliza Barr his wife & Nancy Barr, all heirs of Robert B. Barr, owners of the other six sixteenths (6/16) or thereabout of said tract of land, as will appear by the Records of the Judge of said Parish of Saint Mary, the said Warfield acting under a full power from said heirs, executed at Lexington, Kentucky, under private signature on the seventeenth of September, Eighteen hundred and thirty six, acknowledged on the Twenty third of same month and year before James E. Davis, Mayor of Lexington and duly recorded in the office of Adolphe Mazureau Notary Public in this City, on the first of February Eighteen hundred and thirty seven, exhibited to me, notary, and returned to said attorney, the receipt whereof he hereby acknowledges.

"Which appears mutually agreed and covenanted as follows:

"That they will forthwith lay off the said tract of land as a Town and divide & subdivide it into squares and lots, according to the plan which shall be made thereof, and shall be called "Far West" on said plan.

"That they shall forthwith make a joint stock of said land and divide the same into Ten Shares of Five thousand dollars each share, valuing the whole at the sum of Fifty Thousand Dollars.

"Each stockholder upon receiving his certificate shall furnish a promissory note made to the order of said Brashear and Barr dated on the day of delivery and payable on the First day of January, Eighteen hundred & thirty eight at the Union Bank in the City of New Orleans which notes shall not operate as a mortgage or lien on said property.

"That immediately after said shares are all taken and notes delivered therefor, the said owners & representatives of owners shall and will make an authentic Title to said Land to two Trustees not married, to be appointed by the stockholders, which transfer shall be made to facilitate the passing of the sales of the said Town, when sold and that their ownership therein shall be no more taken above the number of shares so taken by them and that at the time of signing said transfer an act under private signature shall be made and signed by them declaring that fact and renouncing all other ownership therein which shall be sold by some person of confidence appointed by the said stockholders.

"That so soon after as practicable, the said Town shall be offered at public sale in the City of New Orleans, or elsewhere by a duly commissioned auctioneer, or auctioneers and sold to the highest bidders on the terms & conditions to be agreed on by said stockholders, hereafter a majority of whom shall control in every other matter touching the sale and management of the property.

"That the acts of sale shall be passed before a Notary public in the City of New Orleans, at the cost & charge of the purchasers, as well as the recording & releasing of all mortgages."¹⁰

It will be noted that the children of Dr. Brashear are not mentioned in the proposed project for a new town.

On April 26, 1837, Walter Brashear petitioned the Court of Probates of St. Mary Parish, declaring that the community between Walter Brashear and Margaret Barr Brashear, together with Robert Barr, then deceased, were co-owners in a plantation on Berwick's Bay called "Golden Farm" containing about 590 arpents.

Barr, late of the county of Fayette, Kentucky, who was a brother to Margaret, died on or about February 20, 1836, at his residence, without issue. His will named Maria Barr, wife of Elisha Warfield, and Nancy Barr, both of Fayette County, Eliza Barr, wife of David Todd of the State of Missouri, and the surviving children of Margaret Barr Brashear, as his heirs and legatees.

Brashear petitioned for a partition by sale at public auction and a family meeting was ordered and held. No further papers are found on this subject in the record.¹¹

¹⁰Suits 3263 and 3396, St. Mary Parish records.

¹¹No. 306, *op cit*.

On June 23, 1837, Joshua Baker, of St. Mary Parish, for himself and as agent of John Brownson, of Lafayette Parish, released the mortgage originally held by Rochel in act of January 22, 1828, and the security mortgage given by Walter Brashear October 12, 1833.¹²

A subscription list for "Far West", dated April 5, 1839, shows the following names:

"Nash	X	
Dr. Brashear		
Alexr. Barrow	1/3)	
Js Fenerly	1/3) - 5000	
Ruf W. Barrow	1/3)	
M. White	1/2	2500
Banks	1/2	2500
Hall & Bein	1/4	1250
I. T. Preston	1/4	1250
R. Layton	1/4	1250
McMaster & Bros	1/4	1250" ¹³

On September 15, 1839 an agreement was entered into between Walter Brashear, of the first part, and Elisha Warfield & Maria his wife and Benjamin Warfield and Nancy his wife, of the second part, to settle their differences in a suit in the United States Court in New Orleans, being No. 161 on its docket.

In this agreement the parties of the first part, owning two-thirds interest, with the other one third belonging to children of Walter Brashear, relinquished their claims against Walter Brashear. No mention is made of the original inheritance of Eliza Barr Todd.¹⁴

A note of evidence taken October 20, 1845, contains, among other items, the following:

"Alexr. Fitzsimmons says he surveyed a plan of the Town of Far West and laid it off into Town lots and streets on a farm of Dr. W. Brashear on Berwicks Bay about five years ago."

"The map of the town of Far West was deposited (illegible) in Wm. Christy's office in New Orleans (illegible)."¹⁵

A search of the records in Notarial Archives Office in New Orleans failed to locate any deposit of a survey as alleged. We were advised that it was not unusual for such references to be made but for the material not to be deposited in the Archives Office.

The investors became restless and began to take legal action against Dr. Brashear. For over fifteen years the matter was in and out of court with the legal sparring on both sides.

¹²MOB 9 page 4 No. 3438, St. Mary Parish records.

¹³Suite 3262, St. Mary Parish records.

¹⁴MOB 22 page 51 No. 13688, St. Mary Parish records.

¹⁵Suit 3396, op cit.

On October 4, 1853, the Estate of Robert Layton filed suit. Isaac T. Preston, testamentary executor of the estate of the deceased, late of Jefferson Parish, alleged the decedent had subscribed a note for \$1250, and

"That the said Walter Brashear who has been lately subrogated to all the right and has assumed all the liabilities as far as regards the Golden Farm & the city of Far West has neglected & refused & still neglects and refuses to comply with any of the obligations specified in his act of Foundation of the said city - that it is now too late to comply with the same and that further the said Brashear has placed it out of his power ever to comply with the numerous stipulations in his said contract."

The record contains a certificate by Walter Brashear, given at New Orleans April 1st, 1837, declaring that Robert Layton was entitled to one quarter of a share in the town of Far West, for \$1250 payable February 1, 1838.

It was not until April 9, 1844, that Brashear, through his attorneys, filed a short general denial of the allegations and claims of the plaintiff.

On April 26, 1844, a new attorney for the defendant filed an amended answer, containing his defense:

"And the defendant alleges that he has been always willing and ready and is now willing and ready to convey to plff. one fourth part of one share in the land mentioned in the act referred to in the petition but he has never been requested so to do - That he has long since laid off said land into town lots at his own private expense and had a plat made of the same several years since though he never was requested to do so and did not consider himself bound to do so until requested by the subscribers and until the terms & conditions were fixed by them - And the defendant says he is also willing and ready & has always been so to convey to Trustees as mentioned in said act. That in fine he is at all times ready to comply with each and every stipulation in said act and each and every of his obligations but that instead of having been requested to do so by this plff. this suit has been brought against him and it is the first notice he had recd. from any quarter that plff had any wish that the land should be conveyed to him as mentioned in said act.

"And the deft says that the plffs testator paid said note about two years after the date of the note. That there was no error fraud violence or threats used to obtain said note or payment thereof - that plff has no action to recover it back - but only has action if any to compel deft to perform his part of the contract which as before stated deft is ready and willing to perform at any time & has always been so."

Judgment was rendered May 2, 1844, rejecting the demand of the plaintiff. Bond for appeal was filed May 20, 1844.

On October 5, 1844, the Supreme Court of Louisiana handed down its decision, which contains the following language following its summary of the case:

"... no trustees have ever been appointed by the stockholders to receive a title of the land nor has the defendant ever been called upon to execute one. This was clearly a commutative contract; each party had obligations to perform. If this defendant has failed to comply with his, he should have been put in mora. L. C. 1906 to 1920; But this action is one neither for damages, for a rescission of the contract or for its specific performance. It is brought to recover money alleged to have been paid without any consideration. The evidence shows that R. Layton received the consideration which he contemplated to receive when he gave his note, to-wit: a certificate which entitled him to an interest in a tract of land to be conveyed by the defendant to two trustees, to be sold in town lots, & to be the object of a speculation out of which large profits were probably anticipated.

"It is therefore ordered that the judgment of the District Court be affirmed with costs."¹⁶

¹⁶Suisse 3262, op cit.

On October 5, 1843, Isaac T. Preston of Jefferson Parish filed suit against Walter Brashear, alleging he had given a note January 4, 1838 for \$1250 in payment of a quarter of a share in the town of Far West.

General denial was filed April 9, 1844. Amended answer was filed April 26, 1844 by same attorney as in preceding suit and worded in the same language already quoted.

On trial of the case William C. Dwight, attorney for Brashear, testified

"he knows the land described in the act marked A. It has been certainly in cultivation by the Defendant for the last 4 years & wit presumes it has been ever since 1837.

"he has no doubt this land has been heavily encumbered with mortgages since 1837 . . . although the property of Dr. Brashear is encumbered with a great number of mortgages witness knows that most of them have been paid. There was an agreement by which the children of debt took upon themselves the payment of abt \$60,000 of these encumbrances at one time and most if not all of these creditors have released him. Wit has been the atty of debt for abt 6 years and is well acquainted with his business. . . . He showed wit a map of it as many as 4 years ago laid out into lots & streets. His three children have released their mortgage resulting from their inheritance from their mother upon the tract of land. The debt. is the owner of two other plantations in St. Mary & in possession of a large amt. of property. He has abt 30 or 40 slaves upon these plantations."

J. E. Morse, one of plaintiff's attorneys, testified

"the debt acknowledged to him that the debt. had been subrogated to the entire rights of Robt. R. Barr in relation to the land in question & was the entire owner of his interest therein. . . .

"when witness made the demand of the sum claimed in the petition the defendant said that he was willing to comply with his payment & make title to the plff. Witness replied it is too late you swore to have done this immediately under your contract and continued in the cultivation & improvement of the property ever since. To which Brashear answered that this was true, but that the question would be tried."

No trial judgment is in the file. On October 24, 1845, the district judge signed an order in open court:

"In this case the plff having been duly called at the courthouse door to appear and prosecute this suit & he not appearing it is therefore ordered that this suit be dismissed as of nonsuit."¹⁷

No doubt Preston realized he would be stupid to waste more time and money in this case since the Supreme Court of Louisiana had already ruled against him as excutor in a case duplicate in nature.

So Walter Brashear now stood two victories against two losses for his co-stockholders.

On September 17, 1844, another complainant came forward. William Hall, of Mobile, filed suit against Walter Brashear. He alleged that on April 3, 1837, John Hall of New Orleans gave a note to Brashear for \$1250 in payment for a quarter share in the proposed town of Far West. He alleged that before the note became due Brashear transferred it to Ann B. Cox, to whom John Hall paid the same and she transferred to William Hall all rights.

¹⁷Suit 3263, *op cit.*

Hall demanded payment of the sum of \$1250 with interest, or the making of a good and unincumbered title to him of the quarter of a share.

On October 14, 1844, William C. Dwight, attorney for Brashear, filed exceptions. It is interesting that one of his exceptions was that Thomas Warfield should be made a party defendant, even though Dwight had testified in an earlier suit that Brashear had acquired all the Warfield interest. He also urged the same defense that Brashear could not get all the stockholders together to convey to two trustees.

The defendant filed in evidence a certified copy of act dated February 11, 1845, executed in the office of William Christy, New Orleans of New Orleans. The act reads as follows:

"Personally came and appeared Dr. Walter Brashear, of the Parish of St. Mary in this State, who made known to me, Notary, that pursuant to written notices given by me, to the following named persons to wit: James P. Freret for himself and others - Maunsel White. Isaac T. Preston. F. B. Conrad assignee of Thomas Banks - John Hall and Charles Derbigny, President of the Barataria and Lafourche Canal Company, under date of the February 8 instant, stockholders in the Town hereinafter named, to appear at my office at 10 o'clock A. M. this day for the purpose of taking the necessary steps to carry out the original contract between the said Brashear and others, owners of a certain tract of land situate on Berwicks Bay in the said Parish of St. Mary, by which contract he, the said Brashear and others, bound themselves to lay off a Town on the said Tract of land to be called the *Far West* and which they have done: all which will more fully appear by reference to an act relative thereto passed before William Boswell, then a Notary in this City, on the 20 day of March, 1837; that he had called to meet said Stockholders, with a view to the appointment of Trustees to manage the affairs of the said contemplated joint stock Company and to dispose of the lots of the said Town, pursuant to the conditions of the declarations or stipulations contained in the said authentic act. But that after waiting until Six o'clock P. M. none of the said Stockholders appointed agreeable to said Notices, except Messrs. James P. Freret and Maunsel White.

"Now, therefore, as he said appearer is now the sole owner of the said tract of land on which the said Town had been laid out, a plan of which he has exhibited to me, Notary, and as a majority of said Stockholders have not thought proper to meet him this day for the purpose of enabling him to carry out the original contract on his part: He does hereby require me, said Notary, to enter this his protest against the nonattendance of the said stockholders, so that he may not hereafter be held liable for any damages which may grow out of their neglect to attend to their own interest; he being ready to comply with all the clauses and conditions of the said Original contract so far as his agency or action may be necessary.

"Whereupon I, said Notary make this record and protest accordingly, by which to put said stockholders in default."

Judgment was rendered in favor of the plaintiff October 24, 1845, for \$1250 with 5% per annum interest from April 12, 1844 until paid, with costs.

The same day Dwight moved for a new trial and in case that was refused he prayed for an appeal to the Supreme Court of Louisiana.

Appeal bond was not executed until August 15, 1846. No further proceedings are in the record.¹⁸

However, during the pendency of this suit, more action was taking place on the home front.

May 5, 1845, Bennett A. Curtis, Sheriff of St. Mary Parish, executed a sheriff's sale deed to Henry E. Lawrence, who was the son-in-law of Dr. Walter Brashear. Curtis had

¹⁸Suit 3396, *op cit.*

seized Golden Farm under writs in suits of Watson McKerall vs. John P. McMillan et als (No. 2865) and Simon & Maskell vs. Walter Brashear (No. 3176) together with a number of slaves.

Notwithstanding the declarations by Dwight as shown before as to solvency and ability of Brashear to clear all encumbrances promptly, the mortgage certificate attached to the sale shows liens and judgments totalling over \$95,000 not counting interest.

Lawrence bid in for \$500 over all liens and for that sum gave a twelve months bond to Watson McKerall for \$431.70 and a like bond to Simon and Maskell for \$68.30.¹⁹

In an act dated March 24, 1848, Henry E. Lawrence and Walter Brashear declared that Watson McKerall and others on or about January 18, 1847 instituted suit in the fifth District Court of New Orleans, demanding payment of the first judgment assumed by Lawrence, or else surrender the property for another sale. Lawrence had consented to the new seizure and sale.

In this act Lawrence and Brashear declared they rescinded and made void the sheriff's sale.²⁰

On April 5, 1849, there was published in The Planters' Banner an advertisement by William F. Wagner, U. S. Marshall, declaring that acting under a writ in U. S. Circuit Court of Louisiana Suit 1309, filed by Robert Wickliffe, he had seized and would sell Golden Farm "the residence of Walter Brashear, on Saturday the 12th day of May, 1849" all the rights of Brashear in said plantation, with 14 head of horses and mules, 15 head of horned cattle, more or less, about 20 head of sheep and 40 slaves.

If a sale was ever made no marshall's deed was filed in St. Mary Parish records.

The last link in the tortuous history of Far West was started March 8, 1858. Maunsel White of Plaquemine Parish filed suit against Walter Brashear.

He alleged that on May 1, 1856, Brashear gave a note for \$2500 to R. B. Brashear & Co., who endorsed it to the plaintiff.

Brashear in his answer alleged the note was given to acquire back from Maunsel White his certificate for half a share in the town of "Far West", given in February, 1857.

Judgment was rendered for plaintiff December 28, 1858.²¹

Walter Brashear executed a will October 1, 1860, at his home, with G. H. Mann at Notary. In it he bequeathed to his daughter, Frances E. Lawrence, the Golden Farm property.²²

He died at his residence on Golden Farm October 23, 1860.²³

So the dream of "Far West" died. It was not until 1955 that the dream came partially true. In that year a portion of Golden Farm Plantation was subdivided as Golden Farm Addition to the Town of Berwick. The name "Far West" is little known in this later time, but the name of the home place has never ceased to be "Golden Farm."

¹⁹MOB 12 page 41 No. 5778, St. Mary Parish records.

²⁰COB G page 203 No. 6267, St. Mary Parish records.

²¹Suit 5308, St. Mary Parish records.

²²Donation B page 81 No. 278, St. Mary Parish records.

²³No. 1068, Probate records, St. Mary Parish.

FOLKLORE AT "THE SHADOWS"

by
Patricia K. Rickels

Every household has its seasonal observances and traditions of domestic economy and social relationships. It is always difficult to recreate the mood and tone of daily life in another time than our own. The milieu of a home, a family, is comprised of a complex of subtle details, elusive, sometimes intangible nuances. But some of the customs that characterized life at "The Shadows" can be recaptured by searching through personal letters and financial records kept by family members, examining pictures, books, clothing, and other belongings, and by supplementing these sometimes meager sources with the evidence of personal memoirs and historical accounts written in the past or recalled orally in the present by other persons with related kinds of experiences. General folklore studies help us to fill the gaps.

For example, take Christmas. On November 14, and December 20, 1845, Mrs. John Moore ordered from John Bell of Attakapas miscellaneous groceries, including a drum of figs, a demijohn of brandy, a keg of citron, a keg of almonds, a box of nuts, a box of lemons, and a box of raisins.¹ Clearly it was time to get out the old family recipes and make the Christmas fruitcakes. We know there were family recipes from letters, usually to Mary Conrad Moore, asking for the recipe for bread pudding, pickled beef, or whatever to be sent to a daughter.² On December 21, 1855, someone in the family paid \$6.75 for a gold thimble. Doesn't that sound like a Christmas present?

On the very next day, December 22, 1855, William F. Weeks wrote to Mary, "I have made arrangements to let the Negroes have a frolic on Christmas." What kind of frolic? Well, in April of 1848, the family records indicate that a \$3.00 fiddle was purchased along with an assortment of household goods such as lanterns, oil cloth, padlocks, and brooms. From the price paid and the fact that the instrument appears to have been acquired from a dealer in miscellaneous hardware, we may suppose it was intended for a musician in the slave quarters. Many Blacks were skillful fiddlers and masters often encouraged fiddling as good for the morale of the slaves. In fact, as one music historian puts it, "In the rural South the slave fiddler seems to have been a necessary support to dancing and other recreations," whether his instrument was home-made or store-brought.³ Mary Reynolds,

¹The bill, dated May 12, 1846, is among the family papers preserved in letter books at "The Shadows," as are all other documents herein referred to.

²Allie to Mary C. Moore, January 23, 1854; to Mary C. Moore, June 2, 1856.

³Dena J. Epstein, *Sleazy Tunes and Spirituals: Black Folk Music to the Civil War* (Urbana: University of Illinois Press, 1977), pp. 113, 148.

interviewed as a very old woman by workers in the Federal Writers Project, recalled her youth as a slave in Louisiana. Describing an ordinary Saturday evening get together, she said the people "brung fiddles and guitars and come out and play. The others clap they hands and stomp they feet and we young-uns cut a step round. I was plenty biggity and like to cut a step."⁴ Of course, a Christmas frolic at "The Shadows" would have been more elaborate, the "arrangements" alluded to in William Weeks' letter probably referring to special rations of food and drink as well as time released from work. And since it was customary to distribute new clothing to slaves at Christmas, perhaps the frolic was an opportunity to show these off. Letters and diaries of many slave-holding families tell of the pleasure they took in attending Negro gatherings—religious services, weddings, and various kinds of festivities.⁵ Probably the Weeks family kept up this tradition.

Of course the slaves had their part in the Christmas celebration at the big house also. First thing Christmas morning they doubtless woke their masters and mistresses with the cry of "Christmas gift!" so common all over the South. And if there was dancing by the family and guests at "The Shadows" the music was perhaps provided by a slave musician. Such an occasion (though not at Christmastime) is described in a letter from William F. Weeks, September 6, 1855, when he says, "Dancing till 11:00 at Home to fiddle. Samson played. Mrs. Hopkins started dancing. In the real old style."

We know that the family at "The Shadows" enjoyed parties. They had dinner parties and children's parties, and balls. They liked to dress up and to set an elegant table—their orders for silk and velvet dress materials must have kept the seamstresses busy.⁶ In March 1848 John Moore ordered imported from Ireland 20 yards of damask linen and two dozen damask napkins. By the next year a dozen more of the napkins were needed.⁷ What was served for dinner has escaped being recorded, but it is a good bet that they had mince pie for dessert, since it is mentioned more often than any other dish in the family letters. Probably eggnog was served, or punch—accounting for the demijohn of brandy and the box of lemons.⁸

In 1854 the family acquired a fine rosewood square corner grand piano.⁹ They ordered popular songs in sheet music form, and undoubtedly engaged in the popular nineteenth-century American custom of singing around the piano.¹⁰ But there were probably also livelier forms of family entertainment. Activities which today are participated in only by

⁴Benjamin A. Botkin, ed., *Lay My Burden Down: A Folk History of Slavery* (Chicago: University of Chicago Press, 1945), p. 124.

⁵See for example, Mary Boykin Chesnut, *A Diary from Dixie*, ed. Ben Ames Williams (Boston: Houghton Mifflin Co., 1961), pp. 148-149.

⁶Bill or receipt, n.d. 1836; April 1, 1846. On March 4, 1836, a group of slaves purchased for Mary C. Weeks included a seamstress.

⁷March 18, 1848; April 11, 1849.

⁸Compare descriptions of Christmas festivities in 1861 and 1863 in Chesnut, pp. 176, 335, 339.

⁹March 4, 1854.

¹⁰Order for sheet music, n.d., 1864, "for Lilly," includes "The Drunkard's Wife," "Richmond on the James," "Confederate Waltz."

children were enjoyed by much older people in the nineteenth century. Many of the games described in William Wells Newell's 1883 study of the *Games and Songs of American Children* were played by young persons of marriageable age, or even by mature men and women." Round games, singing games, and games involving forfeits to be redeemed by kissing were especially "the pleasures of young men and women from sixteen to twenty-five years of age."¹¹ A recent commentator on Newell's work points up the difference between our own time and the period which this exhibition attempts to recall: "The life of children had not yet been rigidly confined to extremely narrow age grades. . . . Grandparents still had valued roles as human beings, and one role was to transmit such traditional amusements as riddles, rhymes, and games to children. Living in a time of organized 'togetherness' and commercialized entertainment, it is increasingly difficult for us to picture the intimacies of family, neighborhood, and community."¹² Mary Boykin Chesnut, a distinguished and sophisticated member of the class to which the Weeks family aspired to belong, braved a rainstorm not to miss a Christmas taffy-pulling party—when she was forty years old.¹³

The Weeks family probably considered themselves as displaced Virginia gentry. They were different from the Creole and Acadian peoples of Louisiana and seem to have prided themselves upon that difference.¹⁴ In Catholic country, they were proper Episcopalians. They sent their children back East to be educated—the girls to female seminaries, the boys to the University of Virginia. They socialized and intermarried with other families from Virginia. Their library shelves were filled with the works of Sir Walter Scott, James Fenimore Cooper, and Washington Irving. In other words, they looked for their models not to New Orleans and Paris but to Virginia and England. Their lifestyle was neither that of the rustic Acadian peasants nor of certain Creoles who had a European aristocrat's disdain for middle-class respectabilities. Alfred Duperier, in his "Narrative of Events Connected with the Early Settlement of New Iberia," describes the Acadian men as wearing homespun cotton suits and riding horseback, the women and girls, also in "Attakapas cottonade," using the "caleche," a home-made gig. Except on special occasions, they went barefoot or wore moccasins.¹⁵ At the other extreme are stories still told at Chretien Point Plantation about Felicite Chretien, mistress of the plantation during the Civil War, whose clothes were made in Paris, but who smoked, drank, and gambled with the men, and rode astride when she felt like it.¹⁶ At "The Shadows," family pictures show the ladies riding side-saddle on fine horses and in formal riding habits.

¹¹(New York: Dover Publications, [reprinted] 1967), pp. 5-6.

¹²Carl Withers, "Introduction to Dover Edition," pp. vii-viii.

¹³Chesnut, p. 335.

¹⁴Mary Weeks to David, n.d., 1833, "I hear the Catholics have litter reverence for the graves of Protestants." Note the pattern of lower case and upper case letters.

¹⁵Originally published in *The New Iberia Enterprise*, March 25 and April 1, 1899. Reprinted, ed., Glenn R. Conrad, *Attakapas Gazette*, vol. 7, no. 3 (September, 1972), 113.

¹⁶Story related by Mrs. Louis Cornay who, with her husband, presently owns and lives in the house at Chretien Point.

Francis DuBose Richardson, describing the Teche country in the 1830's, noted that few Creoles spoke English well, "which was no doubt the main cause of the little social intercourse there was between them and their American neighbors, planters of the same social position who had settled among them."¹⁷ If language was a barrier, religion was probably equally important. The life of Louisiana's French Catholic peoples has always centered around their church—the seasons of the ecclesiastical year, the sacraments, sacramentals, and household devotions. The family at "The Shadows" shared in none of this pious communal life. Their church seems to have been important to them in a different way. Family letters speak not of religious observances but of the social obligations involved in entertaining Bishop Polk whenever he was in town and in dealing with the many out-of-town guests expected on the occasion of the dedication of the Church of the Epiphany.¹⁸

There were, of course, some contacts between American and Creole planter families. Richardson made the interesting observation that "their house servants were used often as interpreters, for it seems no trouble for a Negro to learn a language such as it is among themselves."¹⁹ Besides making a rather surprising assessment of the linguistic expertise of Blacks, Richardson's recollection points up the fact that the folklorist must always consider the Black influence on white American culture.

In 1830 more than half the population of the Teche country was Black, and Richardson recalled that "every plantation had its superannuated Negroes."²⁰ Family stories from all over the plantation South indicate these venerable individuals served as tradition-bearers for their own people and bridges to the white culture. George Washington Cable, who spent considerable time in New Iberia observing and asking questions about the local culture in connection with the 1880 Census, made detailed notes in a field notebook which has been preserved. One brief entry records his belief that the Acadian people were very superstitious, probably as a result of their contacts with "Africans."²¹ Writing in the *Journal of American Folklore* in 1927, Hilda Roberts, who did much of her extensive research in Iberia Parish, made a better informed analysis of the complex pattern of cross-cultural influences. Of the 1585 superstitions in her collection, few, she says, are the exclusive property of any one ethnic group. As she explains:

The negro is naturally very superstitious and has done a great deal toward keeping alive the superstitions of the whites. Most white people who have had negro nurses have been told hundreds of them, which they accepted as "nigger" superstition. However, when these are really studied they are found to be of European origin, and the negro . . . absorbed from his masters the

¹⁷"The Teche Country Fifty Years Ago," originally published in *The Southern Bivouac*, January 1886; reprinted, ed., Glenn R. Conrad, *Attakapas Gazette*, vol. 6, no. 4 (December, 1971), 124.

¹⁸Mary C. Moore to her husband, July 12, 1856 and May 5, 1858.

¹⁹Richardson, pp. 124-25.

²⁰p. 123.

²¹The notebook is part of the Cable Collection, Howard Tilton Memorial Library, Tulane University.

things which most appealed to his imagination, and has given these very things, sometimes with queer little twists, to his master's as well as his own children.²²

The Weeks family records do not suggest an earnest daily concern for the welfare of the slaves or close relationships with house servants such as were common in many households; nevertheless, there must have been some culturally significant contacts. Children's nursemaids always manage to bring their folklore into the nursery. We may be sure that at "The Shadows" they saw to it that the baby's navel cord was properly buried under one of Mary's prize rose bushes to insure the baby's growing up good looking and with musical talent. The baby's nails would be bitten short rather than cut during the first year. When children's nails or hair were cut, care would be taken in disposing of the trimmings so that no malicious person could use them to make *gris-gris*. If the baby had colic, Mary might turn to her medical books or pharmacy chest, but the nursemaid would suspect that a menstruating woman had held the baby and would demand a scrap of her petticoat to pin to the child's clothing. Older children would be entertained with songs and stories and perhaps controlled with threats of a *tai-tai*, a *cauchemar*, or a hoodoo that would get them if they were bad. As the girls grew into young women, they would be cautioned not drink much coffee lest it darken their complexions. Both boys and girls doubtless got some of their information and attitudes about love, sex, and babies from Black servants. In a decent Victorian household, who else would talk to them about such secret things? No matter how carefully any family intends to supervise the education of its children, they also receive an unofficial education. They are enrolled in what has been called "the folk curriculum."²³

An excellent sample of the folk curriculum at work may be read in the memoirs of Amelia Watts, who recalled a summer in 1832 on a St. Landry Parish Plantation. One of five children visiting their grandparents, Amelia recalled in vivid detail how they spent their time. They enjoyed going with grandma to visit a very old slave in the quarters who loved to talk and tell stories—one of the venerable traditions-bearers mentioned above. In the mornings the little girls were given sewing lessons by their busy grandmother, for, as she says, "the knowledge of sewing in fine dainty stitches was a part of every Southern woman's education."²⁴ Meanwhile, the grandchildren of the slave cook helped their grandmother in the kitchen. But in the afternoons both grandmothers took a nap, and the Black and White children played together under the trees. They "rode" the low branches of fig trees—the white children pretending they were going to New Orleans, the slave children that they were going to the North. They picked blackberries, caught crawfish, strung magnolia seeds to make jewelry, watched the women at work carding, spinning, and weaving cotton. Best of all, they played funeral. When they found a dead chicken, they made a hearse for it and formed a procession, white children in front and Black children behind, marching down the avenue and back, singing the old Negro spiritual, "we're a-

²²"Louisiana Superstitions," *JAF*, 40, no. 156 (April-June, 1927), 146.

²³Herbert and Mary Knapp, *One Potato, Two Potatoes: The Secret Education of American Children* (New York: W. W. Norton and Co., 1976), pp. 1-16.

²⁴"A Summer on a Louisiana Cotton Plantation, 1832," *Attakapas Gazette*, vol. 12, no. 1 (Spring, 1977), 40.

Marchin' to the Grave." After one of the white girls preached a funeral sermon, the deceased was given a solemn burial.²⁵ But all was not childish play. Before the summer was over, their beloved grandmother was dead of cholera, and the children watched her body carried down the same avenue, lined with slaves holding torches, for burial in the family cemetery on the night of the day she died.²⁶

The Black spirituals which Amelia Watts and her brothers and sisters learned from slave children impressed many of the planter class. A notable example is E. A. McIlhenny of Avery Island, who said in the introduction to his book *Befo' de War Spirituals*, "Having been born during the early reconstruction period following the Civil War, and having spent my entire life on the great sugar plantation of my family, . . . it is only natural that I should grow up with an interest in the Negro."²⁷ He explains how he accompanied his "Mammy" to her church every Sunday, saying, "among my earliest recollections is the singing of the Negroes. . . . By the time I was ten years old, I think I knew every religious song of our community, and often joined lustily in their singing during the Sunday gatherings."²⁸

Mr. McIlhenny learned more than music from the Blacks. "John Goffney," he says, "one of our negroes, was a splendid hunter and woodsman; to him was given the task of instructing me in the ways of the wild, and most ably he did so."²⁹ Many more examples of Black influence on white culture could be cited. The point I wish to make is that even in a family like that at "The Shadows," which probably thought folklore was something peasants had, there were elements of folk culture. They did lead a privileged life. Many items that poor people handcrafted or improvised substitutes for, they ordered delivered to their door. Homespun cotton clothing seems hardly to have been used at "The Shadows" until the Civil War made other goods unattainable.³⁰ Some Quilts, baby clothes, and toys were bought, not made.³¹ When poor Cajuns were smoking out their houses with swamp rushes, the Weeks family was buying mosquito netting.³² They did instruct that fires be kept burning inside and outside the slave cabins during a yellow fever epidemic.

The cycle of life from birth to death is universal, and funeral and mourning customs involved "The Shadows" as well as poor households.³³ Death struck often: infant

²⁵Watts, pp. 40-41.

²⁶Watts, p. 41.

²⁷(Boston: The Christopher Publishing House, 1933), p. 11.

²⁸McIlhenny, p. 15.

²⁹McIlhenny, p. 16.

³⁰n.d., 1863, Mary Weeks to her mother-in-law, Mary C. Moore; Vaughn Baker, ed., "Glimpses of Iberia in the Civil War," *Atakapas Gazette*, vol. 6, no. 3 (September, 1971), 185. The family papers are full of orders and bills for cotton yard goods, both fine and cheap.

³¹May 4, 1848, receipt to Mrs. Moore for "2 Marvel Quilts, \$6.25." October 26, 1822, "little worked caps for my little girl's head" ordered by Mary Weeks. May 5, 1851, "toy cradle."

³²April 5, 1847, bill to John Moore for Mrs. Moore. April, 1848, list of supplies ordered. Interview by the author with Mr. Loray Dugas of Scott, Louisiana, June 24, 1981.

³³[1855], Mary to her daughter Fan in St. Landry Parish.

mortality, early widowhood, death of family members in steamboat accidents and hurricanes—all are recorded in family papers, along with orders for mourning and "half-mourning" yard goods, gloves, stockings, cravats, and collars.³⁴

The cycle of the natural and ecclesiastical year also influenced life at "The Shadows." We can follow the course of seasonal events through family records: a bill for Roman candles at New Year's, a big family dinner on New Year's Day, hog butchery with sausage and blood-pudding making in the winter months, an exchange of Valentine cards in February, "knocking" Easter eggs and orders for Easter finery—including calico parasols (for the slave girls?), pickling beef in the summer months, ice cream parties in August, a frolic for the Negroes when sugar-making was done, and order for a keg of cranberries as Thanksgiving approached,³⁵ and the Christmas festivities already discussed. Let me conclude as I began: every household has its folklore.

³⁴January 28, 1853, Mary Moore to John Moore. May 24, 1853, from S. Tertrou & Co., St. Martinville.

³⁵Roman candles, January, 1882; New Year's dinner, January 14, 1853; sausage, February 24, 1858; blood pudding, January 23, 1854; Valentine card, February 10, 1853; knocking eggs—conjecture, based on observations in St. Martinville, 1887 (see James H. Dormon, ed., "A Late Nineteenth Century View of Acadiana," *Airakapas Gazette*, vol. 7, no. 4 [December, 1972], 161; Easter finery, March 25, 1860; pickled beef, June 2, 1856; "ice cream freeze," August 7, 1855; harvest frolic, September 23, 1857; cranberries, November 14, 1845.

THE ATTAKAPAS GAZETTE

ALPHABETICAL INDEX OF CONTENTS 1966-1992

THIS IS an alphabetical index of the historic and genealogical articles contained in the *Attakapas Gazette* beginning with the first issue in October of 1966 and continuing through the 1992 Yearbook. Most of the organizational and business notes have been omitted. I have included some brief annotations for clarification.

Names of individuals are listed as they are in the titles of the articles: first name *first*. Example: *Abrom Kaplan* is listed under "Abrom Kaplan."

Articles under CONTEMPORARY ATTAKAPAS PERSONALITY are listed alphabetically according to the *last name* of the individual.

The QUERIES are arranged chronologically, since they often include more than one person and since older ones may no longer be relevant.

Note: I worked carefully on this "labor of love," but some errors undoubtedly have slipped past me. For that I apologize.

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